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ABSTRACT

This publication presents a sampling of the writings of participants in the Intersections Project, a professional development program to bridge gap between multicultural and global education for urban schools that involved four participating entities, each with a local project that focused on Asia and Asian Americans. The project was specifically designed for urban educators. Each collaborating project developed a core group of teachers to focus on Asian and Asian American studies. The papers are: (1) "Characteristics of a Working Urban Collaborative" (Dennis Lubeck); (2) "Challenging School Practices through Professional Development in Multicultural and Global Education" (Linda Warner); (3) "Curricular Connections and Reflections for the Pacific Century: Asian and Asian American Studies" (Peter Nien-chu Kiang); (4) "Developing National Standards for Asian Studies: Issues for Reflection" (David L. Grossman); (5) "Introducing Global Education: A Tribute to Bob Freeman" (David L. Grossman); (6) "Global Education and Multicultural Education: Toward a 21st Century Intersection" (Carlos E. Cortes); (7) "A Case Study of Education Reform in International Education" (David L. Grossman); (8) "Introduction to World Cultures Theme Guide and World Cultures Model"; (9) "Summer Institute Goals and Objectives"; (10) "Teacher Interview: Kahealani Nae'ole-Wong"; (11) "Teacher Reflection: Siri Anderson"; (12) "Education Programs" (Leslie Swartz); (13) "Teacher Interview: Ceil Fernandez"; (14) "Teacher Reflections: Maria D'Itria and Patricia Carrington"; (15) "Humanities in International Education" (Dennis Lubeck); (16) "Teacher Reflections: Ellen McCaffrey and Judy Cobillas); (17) "A Tribute to Jan Tucker" (Toni Fuss Kirkwood-Tucker); (18) "Teacher Reflections: Robert Rosello and Guichun Zong"; (19) "Teacher Interview: Mamo Powers"; (20) "Group Dynamics Exercise"; (21) "Effective School Change Exercise"; (22) "Mental Maps of the Pacific"; (23) "Asia Pacific American Demographics Quiz"; (24) "Liliuokalani, the Hawaiians' Last Hope" (Mamo Powers); (25) "The Quilt Projects: A Teacher and Her Methods" (Maria

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D'Itria); (26) "Teams Expedition: Discover Community"; (27) "Cultural Artifacts in the Classroom"; and (28) "A Guide to Neighborhood Explorations." Each paper contains references. (SLD)

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ED 460 999

A Professional Development Project

in Multicultural and Global Education,

Asian and Asian American Studies

Inter*sections*

THE CHILDREN'S MUSEUM, BOSTON

CONSORTIUM FOR TEACHING ASIA
AND THE PACIFIC IN THE SCHOOLS, HONOLULU

GLOBAL AWARENESS PROGRAM, MIAMI

INTERNATIONAL EDUCATION CONSORTIUM, ST. LOUIS

EDITED BY

LESLIE SWARTZ, LINDA WARNER, AND DAVID L. GROSSMAN

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Intersections

A Professional Development Project in Multicultural and Global Education, Asian and Asian American Studies

The Children's Museum, Boston

Consortium for Teaching Asia
and the Pacific in the Schools, Honolulu

International Education Consortium, St. Louis

Global Awareness Program, Miami

Edited by Leslie Swartz, Linda Warner,
and David L. Grossman

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Acknowledgments

As only befitting to a national collaboration, the Intersections project reflects the contributions of many people from across the United States. We start with those no longer with us: Bob Freeman and Jan Tucker. Difficult though it was, we sustained the vision to honor the memory of two important members of our team.

Our thanks go to The Hitachi Foundation, and, in particular, Laurie Regelbrugge, for the generous project support. It was the Foundation's inspiration that sparked the project, and it was Laurie's well-tried patience that saw us through to its completion.

The teachers and staff from each of the participating projects offered talent, energy and time through the several phases of the Intersections project. In particular, we want to thank Merle Doi, Cherylene Hidano, and Harriet McFarlane, staff of the Consortium for Teaching Asia and the Pacific in the Schools. We all learned from our individual and combined experiences, and a mere slice of the depth and breadth of that experience is captured in this publication.

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Introduction

LESLIE SWARTZ

THE CHILDREN'S MUSEUM

DAVID L. GROSSMAN

HONG KONG INSTITUTE OF EDUCATION

We are writing in 1998 about a project with roots in 1991 and begun in 1994. Over that period, global studies, multicultural studies, Asian studies, and Asian American studies have been transformed. What was once a rare cry in the night—that we are living in a global village, that national boundaries do not insulate us from interdependence—is now a nearly universal understanding. In urban, suburban, private, and public schools, multicultural education has moved from the "whether" column to the "how" column—local and national standards notwithstanding. The profile of American students, from public urban classrooms to elite universities, foreshadows new definitions of what it means to be American.

How we think about and teach about global and multicultural issues is at the core of the Intersections project, and this publication intends to contribute to the dialogue. Over this extended period of time, the project directors—David Grossman, Leslie Swartz, Dennis Lubeck, and the late Jan Tucker—have thought about, tried out, and analyzed a pilot project designed to make links and distinctions between Asian studies and Asian American studies at the precollegiate level. The question was never simple: teaching about China two or three decades ago, for example, was one thing when China was distant and unknown; it is different when demographic changes bring people of Chinese descent into every corner of American life, when global economies are irreversibly linked, and when the academy recognizes that the Analects of Confucius should be read—to learn about ethics, no longer just to learn about China. "Becoming American" is a complex story that is written across continents and among neighborhoods.

Not satisfied to let this discussion live peacefully in conference rooms, Intersections project leaders were committed to taking the dialogue to urban schools and to effect change at the core of the elementary and secondary curriculum. We thus sought to take an intellectual understanding, devise a set of strategies for professional development programs, and use them as tools for educational reform. This may have been excessively ambitious; but how else to contribute to the dialogue?

Background on the Intersections Project

In 1991, The Hitachi Foundation convened a meeting, "Moving Beyond: A Collaboration Meeting for Hitachi Foundation Global and Multicultural Education Projects," at the East-West Center in Honolulu, Hawaii. The purpose of the meeting was to broaden the impact of its global and multicultural education projects by fostering a dialogue and collaborative projects among them. The Intersections project—originally construed as a study of the "intersections" between global and multicultural studies using Asian and Asian American studies as the case study—was an outgrowth of this convening. This publication serves as the culminating product.

Conference participants readily agreed that there were major shortcomings in the fields of both global and multicultural education. A transnational issue-based approach, global education is largely a white middle-class suburban phenomenon. Multicultural education is largely urban minority-focused. Much of what is called global education focuses on global interdependence on an international level. It often fails to examine how this interdependence differentially affects groups in the United States, while generally downplaying cultural issues. While trying to address the yawning omissions in the standard American curriculum, multicultural education has attracted much wrath and criticism, and has generated great debates about political correctness. As with much of American education, the goose and the gander have been divided by socioeconomic as well as ethnic and racial distinctions, and multicultural education has been assigned to urban, majority non-white classrooms where children need to "develop their self-esteem," and global education to the suburban, white classes where children aspire to positions in multinational corporations. Detractors aside, however, multicultural and global education often travel on parallel tracks, but projects do not share strategies, resources, or personnel in any systematic fashion. In the end, the lack of collaboration across multicultural and global education means that projects in both fields fail to have the comprehensive impact that is needed in the U.S.

In this context the most compelling agenda to emerge from the Hitachi convening in Hawaii was the call for a new vision of American education, one that included the concerns of both global and multicultural education and that drew on the combined strength and experience of key organizations in these fields. This vision was not seen as a threat to the U.S. identity, but rather as a positive vision of a pluralistic America in a multinational, multicultural, and multiethnic world. For this purpose, it was argued, it was time to build structures that would allow continued collaboration among the organizations participating in the conference.

After the 1991 convening, the Consortium for Teaching Asia and the Pacific in the Schools (CTAPS) continued the dialogue with many of the participating projects. From this ongoing dialogue, the concern turned to ways in which three other projects—The Children's Museum in Boston, the Global Awareness Program in Miami, and the International Education Consortium in St. Louis—could utilize CTAPS's expertise and highly diverse population of Asian and Pacific educators to help urban educators bridge the multicultural/global education divide. Out of these discussions emerged a model of using CTAPS as a focal point for the development of a collaborative project in which the three other projects could incorporate Asia/Pacific content and Asian/Pacific American concerns into their existing programs in urban schools that serve multicultural populations.

The rationale for focusing on Asia and the Pacific remains compelling. More than 60 percent of the world's population live in this region. In the past decade, many Asian economies have become the most dynamic—and now some of the most volatile—in the world. Until very recently, the names and locations of these "little tigers" had barely nicked the American consciousness. Now, however, since July 1997 when Hong Kong reverted to Chinese control, and since the beginning of the Asian economic crises of 1997, the Hang Seng Index is routinely reported on the morning news as a possible indicator of how the New York Stock Exchange will fare for the day. One of the most populous countries in the world, Indonesia was not "discovered" by many Americans until economic turbulence threatened its political stability. America's Pacific trade far exceeds its Atlantic trade. Moreover, America's fastest-growing groups are Asian/Pacific Americans, and their settlement in urban areas has become a major source of interethnic conflict in this country. Finally, of the more than 450,000 foreign students enrolled in American universities in 1997–98, more than half are from Asia.

From an educational perspective, two of the projects—CTAPS and The Children's Museum—had significant expertise and resources in both regional studies and multicultural studies focusing on Asia/Pacific and Asian/Pacific Americans. Both IEC and GAP were moving into Asian studies, and have since expanded their programs to include professional development programs for teachers on Asia.

Using Asia/Pacific and Asian/Pacific Americans as the case study, the project sought to span multicultural and global education content and strategies, and create model "intersections" that could be applied to other regions and ethnic/racial/religious groups. Some of us saw this project as bringing global education to multicultural settings. Some of us sought to connect Asian studies to the growing Asian American student population, and to serve as a model for teaching, for example, African studies to African American students and Latin American studies to Latino students. Some of us thought this project would bring the "multi" into multicultural education, and broaden its scope beyond

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the traditional black/white issues. All of us shared the common vision of expanding urban curricula to include Asia/Pacific as well as Asian/Pacific American content.

With CTAPS at the lead of the project, each collaborating project brought its own areas of expertise:

The Consortium for Teaching Asia and the Pacific in the Schools has both a well-developed teacher training program and extensive expertise and resources within the East-West Center and with the Asian/Pacific American educators in Hawaii. CTAPS offers one of the most comprehensive training programs in global and multicultural education in the United States. CTAPS's established summer institute was the perfect forum and focal point for the collaboration.

The Children's Museum (TCM) in Boston has a national and international reputation for its innovative approach to teaching and learning in various formats: exhibits, public programs, multimedia kits, and curriculum materials. The Harvard East Asian Outreach Program is located at TCM and offers professional development programs and curriculum resources on China and Japan. With a major focus on serving urban audiences, TCM is well known for its emphasis on diversity both as a content area and as an organizational value.

The International Education Consortium (IEC) is nationally known for its work in international and multicultural literature. It is part of the Rockefeller Foundation funded CHART Network, and has considerable expertise in tying arts and humanities to international studies. IEC is part of the professional development division of Cooperating School Districts of St. Louis, a consortium of more than forty school districts, including a strong base in urban schools. IEC has conducted significant programming on African and African American issues, and has expanded its Asian program in the course of this project.

The Global Awareness Program (GAP), based at Florida International University, includes both pre-service and in-service components. The program has a special relationship with the schools of Dade County, which serve a varied multicultural population including significant populations of African Americans, Latin Americans, and Caribbeans, along with a small but growing Asian minority. It is recognized as one of the pioneers in global education in the country. In Miami, GAP established a K–12 curriculum using existing school feeder patterns.

Beyond the exceptional resources each of these programs brought to this project, it is important to note that each project also had a strong leader, and among these leaders there were strong personal relations and feelings of mutual trust and respect. Project directors have known each other for a minimum of ten years. This unique combination of professional and personal resources enabled us to build a common vision in an attempt to move beyond isolated efforts in the global and multicultural fields.

Thus, the Intersections project goals included:

- expanding the capacity of the four projects to span multicultural and global education issues and concerns;
- creating a model project that would incorporate global and multicultural education strategies from all four collaborating projects and address issues of cross-cultural relations with special attention to the needs of urban educators and schools (this was the CTAPS summer institute);
- pilot testing an "intersection" project with groups of urban educators who would adapt and incorporate their training experience into staff development programs in their home districts;
- documenting the project through this publication and disseminating the results to educators nationally.

The Theory

Several key ideas were embedded in the Intersections project and drove the interactions among the directors as well as the strategies for implementing the vision. Each of these themes is addressed in the body of this publication.

1. The first core theme is collaboration. From the very beginning, at The Hitachi Foundation convening, the key goal was a grand collaboration, a bringing together of the fields of global and multicultural education and educators. Collaboration was seen as the form and the content, the path and the destination. If global and multicultural education were about interdependence, it made sense that educators and programs should work together to achieve a higher goal. When David Grossman initiated the Intersections project, he brought together colleagues to collaborate on the design and implementation of the project. The CTAPS summer institute would be the primary vehicle for gathering input from Miami, Boston, and St. Louis and incorporating it into a truly multicultural and global professional development program. The urban educators from each city would work together to adapt their experiences and learning back to the home school district.

   As a national collaboration, the project drew on the resources and expertise of far-flung programs. On the other hand, just as all politics are local, so too are all schools local; our challenge was to "think globally, act locally." In designing the summer institute held at the East-West Center in Hawaii, each project director was mindful of implications and implementation in Boston, St. Louis, and Miami. Recruitment of teachers and follow up took place in these urban school districts.

2. The second core theme is global education in multicultural settings. Implicit in this theme is an understanding of urban school systems—their similarities and differences. Held in the largely Asian American environment of Hawaii, the summer institute meant to challenge island and mainland, white, black, Latino, and Asian American educa-

tors' assumptions and attitudes about ethnicity and intercultural relations. Further, it was meant to insert a true "multi" in multicultural education, truly a challenge in systems where multicultural education served as code for black/white issues.

3. The third core theme is school improvement. Both global and multicultural education have suffered from lack of connection to an overall school improvement approach. Implicit in Intersections is a critique of previous efforts (including our own) at professional development. Teacher training needs to connect to school curriculum and practice. It needs to be proactive rather than passive. And it tends to be more effective when it involves school teams, empowered and supported by the administration. No longer is it sufficient to promote, in isolation, the teaching of a single ethnic group, country, or region. In addition to raising teachers' knowledge base about ethnicity nationally and internationally, and about all regions of the world, teachers themselves embrace and then transmit to students an attitude, an international outlook. And schools need to embrace this outlook as part of the overall school environment and practice. The Intersections project was designed to work with school teams, to align content with integrative and interdisciplinary strategies, and to develop leadership skills among the participants.

This approach to professional development was shared among the project directors, and leadership development was a key component of the Intersections project. Recruitment and follow up focused on the teachers' capacity for sharing their experiences. Understanding that no one could be expected to master Asian or Asian American studies in the course of a brief three-week summer institute, we emphasized how people learn about cultures. We shared an approach to teaching and learning that emphasized learning from direct experience. Teachers were introduced to sources for excellent curriculum materials. They participated in innovative educational strategies, in which background information was integrated with curriculum demonstrations. Unlike other national summer institutes, we worked with the teachers to translate new, complicated content into accessible classroom content, thus ensuring a higher probability of teacher use.

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What We Accomplished: The Practice

Although the Intersections project was designed to address the broad issue of global and multicultural education, there is no doubt that the teachers who participated in the experimentation with the CTAPS summer institute in Hawaii had an unusual and, in some cases, life-changing experience. Considering all the factors—the travel to Hawaii; the residence in a predominantly Asian American environment; the interchange among teachers from across the U.S., Canada, Australia, and Pacific Islands; and the professional development program itself—the experience had the potential to make a significant impact on a teacher's knowledge and attitude. Indeed, woven into the essays that follow are reflections by participants. For some teachers, a new understanding of the similarities among minority experiences emerged. For most teachers, the introduction to Asian and Asian American studies sparked a desire to learn more and to teach more. Some schools benefited greatly from the enthusiasm and energy of the returning teachers. For all the teachers, participation in a voluntary project such as this meant taking charge of their own professional development, igniting a fire for new understanding, and finding ways to fuel that fire.

While individual teachers and teams of teachers experienced great professional and intellectual growth as a result of participating in the CTAPS summer institute, the goal of making a lasting impact on their own urban districts remained elusive. In Miami, St. Louis, and Boston, project directors struggled to build an effective strategy that would sustain itself for more than a single academic year or two.

Over the course of the Intersections project, the CTAPS summer institute changed and was much improved. With input from the project directors and participants, and with leadership from David Grossman, the institute addressed the intersections between global and multicultural studies, incorporating more overlap content and introducing curriculum resources to support teaching with this broader outlook.

To this end, Intersections succeeded in identifying model resources for approaching these intersections. Dr. Carlos Cortés, Professor Emeritus of History from the University of California at Riverside, has written extensively about multicultural and global education, both separately and together. As the key speaker in the second summer institute at CTAPS and a speaker at a multicultural summer institute at The Children's Museum, Dr. Cortés had direct involvement in the Intersections project. His essay here represents his latest thinking in this field and offers a broad rationale for the current need to find common ground.

Two Asian American educators have contributed enormously to the Intersections project, each in his own way, and each giving solid practices to Cortés's theory. Gary Mukai, Director of the Asia Pacific Project at the Stanford Program on International and Cross-cultural Education (SPICE) and a veteran presenter at CTAPS, has created thematic curriculum units that set a new standard for effective classroom strategies for bridging Asian and Asian American studies with students. Our work has also been deeply informed by Peter Kiang, Associate Professor of Asian American Studies at UMass/Boston—a man who is recognized around the country for his sensitivity and insight on issues for educators.

A small sampling of model classroom strategies is included in this publication. While not comprehensive, they represent the range and variety of possible innovative approaches that offer a firsthand experience for both teachers and students.

Indeed, this entire publication represents a small sampling of the writings of the principals and participants in this project—representative essays culled from a much greater number of documents and a multiplicity of organizations. As any lengthy project must be, Intersections was organic; it grew and changed over time. This publication can only capture a moment of it, as compiled by the editors.

CTAPS, The Children's Museum, the Global Awareness Program, and the International Education Consortium each grew directly and indirectly over the course of the project. While only CTAPS conducted travel programs to Asia initially, by the end, all projects had organized Japan study tours, in many cases with graduates of the Intersections project. Thus, each collaborating project was developing a core group of teachers who could extend the Asian/Asian American work beyond the term of any particular grant cycle. Further, the Intersections network gave each collaborating project additional legitimacy and status when applying for highly competitive Asian studies grants.

Postscript

For all its ambitious goals and considerable successes, the Intersections project suffered too many losses. It is a tribute to the generosity and flexibility of our funder, The Hitachi Foundation, that we were allowed to extend deadlines and rearrange administration to complete this project when confronted with serious setbacks at several junctures. Facing probable major losses in funding for the East-West Center and for CTAPS in 1995, David Grossman resigned to assume his current position as Head of the Department of Social Sciences at the Hong Kong Institute of Education. CTAPS, however, has continued with reduced funding, its future still in jeopardy.

Bob Freeman, the fearless facilitator who kept our planning meetings on task and wove our ramblings together, died suddenly of a heart attack in the spring of 1996. Having outlived many of the global education projects that expired without documentation, Bob pushed us to leave a record of our work. Bob helped tremendously to keep the project afloat after David's departure.

In May, 1997, Jan Tucker died of a heart attack. Jan too dreamed of leaving a record of Intersections—and indeed of his global education work. Indeed, it was Jan's passion for documentation that inspired this publication. A major contributor to the field of global education, Jan sought to bring teachers from around the world together to learn about each other and to transmit that learning to their students. The Global Awareness Program, founded with this vision in mind, worked closely with the Dade Country Schools to develop its global teachings. Jan's legacy survives him—in the Global Awareness Program, in his home institution, Florida International University, and in the whole field of global education.

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Human fragility is mirrored in the vulnerability of the participating projects. CTAPS and GAP suffered major financial crises over the course of Intersections. IEC was reorganized. The Children's Museum saw new leadership that actually deepened its commitment to education and to bridging the divide—both internally and externally—between multicultural and global education. The role of educational organizations outside the formal school bureaucracy was constantly a topic of conversation among the project directors, as each of us tried to assess our potential and/or realized impact on teaching and learning in our areas. We all understand the need for outside organizations to take risks, to suggest and model change, and to present new opportunities for professional growth and development for inspired teachers. This privileged position carries with it precarious funding, peaks and valleys of effectiveness. Ironically, Intersections' legacy is not its survival but its contribution and impact—on the individual teachers and school teams, and within the field of Asian Studies. Primarily a professional development model, Intersections raises issues of national importance to our schools, urban and suburban.

PART 1

Intersections Essays

Characteristics of a Working Urban Collaborative

DENNIS LUBECK

INTERNATIONAL EDUCATION CONSORTIUM

Collaboration in the 1990s has become another cliché. Not a day goes by without our reading about mergers, joint ventures, and a variety of collaboratives involving businesses, hospitals, universities, cultural institutions, and public and private schools. While it is not my intention to distinguish among these various forms of voluntary and involuntary partnerships and/or collaboratives, the subject of this essay is a voluntary collaboration among four projects in global education, located in St. Louis, Miami, Boston, and Honolulu. In education, collaboratives take many forms, including the formation of professional organizations around subject matter, research, curriculum, and a variety of less well-defined efforts in areas such as character education, school-to-work initiatives, and multicultural (MC) and global education (GE) and/or international education (IE).

Against this background, this chapter will focus on three areas: (1) the rationale and importance of more global approaches to education in urban settings with disproportionate numbers of nonwhite minority students; (2) the role of third-party initiatives in changing school cultures and teacher practices; (3) the reasons this collaboration seemed to work—impacting teachers and administrators from schools, providing additional opportunities for the projects themselves to enhance their programs on Asia, and in addition, providing other opportunities for the projects to continue their collaboration in related contexts.

Rationale for Global and International Education in Urban Settings

The rationale for the Intersections project is complicated and multidimensional. With issues related to poverty and the needs of minority kids from disadvantaged backgrounds, why would project directors want to expand global education in these urban settings? Many urban systems—and the cities in which they reside—have been written off by many global educators because of the supposed lack of interest in international education and the lack of support for professional development that is designed outside of the central office. While global education projects pay much lip service to urban settings, the majority of programs depend on the support of suburban and independent schools.

It is no secret that the myriad articles about the crisis of American schools are really about urban schools, where student dropout rates are high and teacher morale is low. The United States has seen the continuous expansion of the suburbs, encouraged by cheap gasoline and a subsidized highway system. While the black and Hispanic middle class is part of this social movement, the result has still been urban centers and urban school systems with a disproportionate number of minority residents and minority children in the public schools. Many of our major urban centers have lost population and a healthy segment of their middle class. The population of St. Louis, for example, one of the sites for Intersections, saw its population decrease from 900,000 in 1950 to less than 350,000 in 1997. As early as 1972, *Forbes* magazine reported that "downtown has fled to the suburbs."[1]

Public confidence is low in the three urban mainland systems in this project. The largest of the three systems, Dade County, has had to deal with initiatives by Miami Beach and Key Biscayne to secede from the Dade County Schools. Coral Gables claims that the poor reputation of the Dade County schools has damaged the city's efforts to recruit businesses. In St. Louis, a recent survey of parents and teachers painted a sad picture for the future without drastic changes: the schools were rated low by 59 percent of the teachers and parents; two-thirds of the parents and teachers said the district does a poor job of teaching students the basic subjects.[8] In Boston, the charter school movement is already in the process of implementation and gaining even more momentum. A recent court case brought testimony that Boston teachers still struggle with diminished expectations for black and Latino students. The most important stories focus on dismal academic performances for urban students, high dropout rates, and unending conflicts between teacher unions, school administrators, and the general public.

In general, voters in metropolitan regions who have children in private schools or affluent suburban communities, see urban students as somebody else's kids. In addition to the problems of poverty, the increasing number of students enrolled in bilingual and special education programs, and the growing complexity of the student population sometimes results in competition for attention among different interests, making it difficult for these systems to focus on academic performance. These issues are also very real in some suburban communities, but the magnitude is smaller, and human and material resources greater to address these obstacles to academic achievement. Teachers in urban schools are given messages by critics that their schools are the worst in the country and that they are the least intelligent of a profession that is already under siege. When city teachers apply to transfer to the suburbs, they carry the stigma that that they must be less qualified than suburban teachers if they taught more than five years in an urban system. Personnel directors and principals of suburban schools also read the newspapers and watch the many local television shows that rarely highlight positive developments in urban schools.

Yet there is no escaping the historical context for working in urban systems. In the early twentieth century, even with the fears of cities filling up with new immigrants from Eastern Europe, urban schools represented the promise of America. This was against the background of a historical mythology that feared the city. Jefferson saw cities as "a pestilence to the morals, health, and liberties of man." Our literary tradition has Melville, Thoreau, and Hemingway getting their inspiration in the United States by escaping from cities. The Intersections project, however, still sees the city as the true embodiment of America. Lewis Lapham, the editor of *Harper's* magazine, said it best: "The freedom of the city is the freedom of expression and the freedom of the mind...It is in the nature of great cities to be dangerous, just as it is the nature of the future to be dangerous. The complexity of life in the city engenders in the inhabitants an equivalent complexity of thought and a tone of mind that make a joke a paradox and contradiction."[3] So while the suburbs ironically represent a hunger for simplicity and a fear of ambiguity, the cities' complex struggle for survival, rich history, and more diverse peoples is far more representative of the world the students from every part of the United States are inheriting.

It is this context which sets the stage for Intersections and the core belief that global education in multicultural settings provides a fresh vision for public schools:

First, it is conceptually sound and challenges the careless, turf-consciousness movements in global and multicultural education. Rather than accept the usual assumptions and stereotypes that multicultural education is an area of study most suitable for the urban poor, and global education is best suited for more privileged, sophisticated students and teachers from the suburbs and private schools, directors, administrators, and teachers in this project believe that both MC and IE must be integrated into the academic program for all children.[4]

Put another way, international studies is typically defined as the study of international relations and international business, while multicultural education is defined as the study of groups in America and throughout the world who have been "victimized" by the U.S. and the world system. Intersections' vision was to serve as a bridge between the so-called separate worlds of MC and IE. Rather than see MC as something for African Americans, why not provide African Americans with an opportunity to study Asia? Conversely, why not have Asian Americans in Honolulu learn something about the importance of

African Americans on the mainland? In short, true multiculturalism provides educators and their students with an opportunity to transcend their own culture biases. True multiculturalism broadens the mind and vision of individuals and recognizes the right of people of all backgrounds to study anything of interest, including themselves.

As eloquently stated by Robert Scott, the president of Ramapo College of New Jersey, the term "intercultural" is a more accurate description of current contexts for discussing ethnic diversity within the United States, and the impact of global realities on the quality of life in our major cities. An intercultural framework has the potential to frame new questions for curriculum development and challenge teachers and their students to think in more sophisticated ways about the world and country where they reside. This context will certainly expand the white-black paradigm promoted by many of the most prominent leaders in multicultural education. In addition, this vision for understanding the U.S. and world will challenge global educators who sometimes ignore culture while focusing on economic and political interdependence.[5]

A domestic paradigm for intercultural education might pose the following questions: How can we separate issues associated with relations between ethnic and religious minorities in the United States from global trends influencing every continent? How can we separate the concerns of African Americans about South Africa, Jews about Israel, and Cuban Americans about Cuba from domestic and international policy? Is there any doubt that the Civil Rights lobby influenced American foreign policy towards South Africa? Is there any doubt that Jewish organizations have influenced American foreign policy towards Israel? Closer to this project, is there any doubt that the increasing number of immigrants from Asia has stimulated a hunger to know more about Asia?

A global paradigm for intercultural education related to politics and economics would lead to questions such as the following: How has the end of the Cold War and democratic reforms in Russia and Eastern Europe impacted U.S. politics? How might the rapid development of the economies of East Asia (current problems aside) impact the economy of the United States? How does China's different definition of human rights impact American public opinion and definition of individual rights? How do environmental problems in Eastern Europe impact our thinking about the environment? The answers to all these questions are influenced by history and cultural differences and require a knowledge of the United States and other cultures.

If we approach this interfacing of MC and IE from the perspective of the humanities, we quickly see the possibility of intercultural insights that illuminate themes associated with urbanization. race, and global trends: (1) The filming of Spike Lee's *Malcolm X* took place on three continents; (2) Western realism in literature and the theater influenced the plays of August Wilson, America's most significant African-American playwright; (3) United States history plays a major role in the novels of the great Mexican writer, Carlos Fuentes, while Fuentes, in turn, influences our perception of U.S. history; (4) the Americanization of global culture is very much an Africanization of the world's youth; (5) Confucius and Lao-tzu influenced the poetry of Ezra Pound. These are but randomly chosen figures and works that are worthy of any good, multicultural education which simultaneously explores subjects that transcend nationalism as well as other such categories. Clearly, these examples challenge the simplistic, even lazy assumption that international education is "over there" and multicultural education is "over here." This division creates turf wars at national conferences and results in little teacher development or student learning.

Global education in multicultural settings cannot be separated from issues of equity and equal opportunity. The playing field of the future will clearly be global. The students and teachers who understand this framework will pass this message to their students by integrating this message into their curriculum. Secretary of State Madeleine Albright said the following in a commencement speech: "those of you who have graduated today will live global lives. You will compete in a world marketplace; travel further and more often than any previous generation, share ideas, tastes, and experiences with counterparts from every culture, and recognize that to have a full and rewarding future, you will have to look outward."[4]

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The most visionary leaders of the international studies magnet schools in the city of St. Louis, of the Dade County schools with its 50 percent Hispanic population, and of the Boston schools with its growing Black, Hispanic and Asian populations, understand that the future belongs to students who have mastered basic academic skills along with having mastered the social skills of knowing how to interact with other people at home and abroad. Students of privilege will acquire this knowledge in school and at home, but students and teachers in urban settings are sometimes so overwhelmed by social problems that this larger vision is forgotten.

Global education in multicultural settings could also improve teaching in urban, or for that matter, all schools. However, the pedagogy of the most thoughtful global and multicultural programs not only includes the conceptual challenge of integrating MC and IE, but challenges the pedagogy of poverty as described by Martin Haberman, a leading expert on urban education. Haberman has spent a career criticizing the drill-and-kill teaching strategies of urban schools. Teachers and students passively accept the compromise that guarantees control and little thoughtful learning. While this kind of teaching also characterizes teaching in many suburban schools, the support systems of parents and the peer pressure to succeed softens the impact of this kind of instruction.

According to Haberman, good teaching in urban settings includes the following: (l) engaging kids with issues of vital concern; (2) involving students in big ideas and concepts, not isolated facts; (3) studying issues of fairness, equity, and justice; (4) involving students in questions related to real-life experiences; (5) engaging students in questioning accepted assumptions about society; (6) helping students to use technology to access information to answer important questions.[7]

Of course, these qualities also describe good teaching in all settings, but students are more likely to find this kind of teaching in suburban settings where teachers have more faith in the capacity of kids to do meaningful work. In addition, suburban settings are more likely to provide opportunities for professional growth for teachers to grow intellectually and improve their teaching strategies. The experiences of directors of Intersections and other projects in MC and IE confirm these generalizations.

This kind of staff development offered by CTAPS and the partners in Intersections places academic goals as a higher priority than the social and political goals emphasized by far too many advocates of multicultural and international education, and by the staff development offices of urban systems. Good MC and IE is an intellectual tool to teach children how to think, how to learn, how to make judgments, how to create knowledge, and perhaps most important for the purpose of Intersections, how to participate actively in a transnational culture of the educated: that should be the purpose of our public schools. At best, schools provide opportunities for students to engage in meaningful intellectual activity that is personally engaging, rewarding, intellectually challenging, and democratic, and that enables students to prepare for an unknown future. The most important vision of Intersections was to bring this kind of education to teachers of urban schools and to expand the teachers' definition of an informed citizenry.

The Role of Third-Party Initiatives in Changing School Cultures and Teacher Practice

Intersections represent third-party organizations whose personnel live in a kind of twilight zone and ambiguous state with one foot in and one foot outside the system. These projects are able to use dollars and move them quickly into the hands of teachers in the form of professional development opportunities and new instructional materials. Equally important, Intersections and other third-party groups respect the lives of teachers and give teachers space to create their own curriculum and design lessons that relate to the cultures of their school and community. In this context, Intersections was one of many successful efforts throughout the country that promoted collaboration by school teachers with professionals from museums, universities, and educational not-for-profits who work outside the schools to broaden teachers' vision among themselves and their colleagues, allowing them to see that they were a part of national effort to generate change in schools.

The projects involved in Intersections were independent third-party curriculum-reform and professional-development organizations that should be seen as part of the national story about the myriad initiatives in response to *The Nation at Risk.* These initiatives include the Rockefeller Foundation's CHART, public education funds in urban centers across the country (e.g., PATHS/PRISM in Philadelphia, the Los Angeles Educational Partnership), the Urban Math Collaborative funded by NSF, and a variety of subject-matter networks which emerged in the 1980s and 1990s to introduce new models for designing curriculum and developing professional knowledge and skills.

Intersections and other programs influenced education systems in many ways, including efforts to integrate a more multicultural and global curriculum with the state and national initiatives to develop higher standards. These initiatives exhibited strong potential to influence hundreds of teachers across the country in support of reform efforts, as researchers such as Brian Lord, Judith Warren Little, Linda Darling-Hammond, Michael Fullan, Ann Lieberman, and other researchers have documented in their writings.[8] These writers are supportive of teacher-driven professional development and the formation of learning communities and networks with the capacity to sustain themselves. The role of third parties is to inspire, facilitate, and eventually turn the leadership over to the systems involved in the projects. The participants from inside the system must define how this new knowledge will be integrated into their school cultures.[9] This essentially was the strategy of Intersections, which strongly encouraged each team to develop their own vision and strategies for bringing the lessons of the project to other teachers in their school sites. In educational contexts, this means bringing the project to scale.

These third party initiatives are successful, in part, because they answer some of the criticisms of traditional professional development, especially in urban schools like those in St. Louis, Miami, and Boston. According to *Staff Development for Teachers: A Study of Configurations and Costs in Four Urban Districts,* an important 1994 study of professional development in urban schools by Barbara Miller and Brian Lord for the Educational Development Center, professional development in urban districts consists primarily of mandated and uncoordinated programs decided by central office administrators from different offices. Rarely are these programs chosen as a result of teacher input. It is therefore not surprising that teachers did not see these programs as responsive to their needs.

While many administrators understand that the conversation about professional development must change if teachers are to interact, assess, and instruct students in ways more compatible with the changes in the United States and projected social, economic, and political changes of the next century, the administrators themselves lack the knowledge and freedom within complicated bureaucracies to initiate anything different. As one district administrator said: "All we know to ask for is more of what we already have."[10]

Networks like Intersections have connected teachers and administrators, who were members of the teams brought to the East-West Center, with scholarly experts in content, experienced staff developers who also have interest in content and process, and with other teachers and administrators from the several regions of the United States—people who face similar struggles to improve the teaching and learning climate of their schools. The educators in Intersections, then, began to think of themselves as having national and local connections, and were increasingly perceived by their colleagues at home as tied to a collegial network that extended to prestigious institutions with high name recognition and visibility.

Of course, none of this growth could be sustained without the capacity for follow up and the positive relationships that third parties like the IEC, Global Awareness, The Children's Museum, and CTAPS have with schools and teachers. These groups had many years of experience working in the urban schools in their regions and were seen by some teachers and administrators as the best game in town. Even administrators who did not know what to do to help teachers grow supported these programs because the participants were so positive about their experiences.

These networks give participants a renewed sense of shared mission and purpose, a strong sense of efficacy in part because they are given the freedom to work in areas of interest in content and pedagogy and have their knowledge deepened in a supportive environment influenced by third parties who are risk takers and have a genuine interest in the constituencies they serve. Stated in yet another way, these networks blend personal, social, and professional needs and give educators the anchors and courage to try new ideas and challenge current practice in their schools and districts.

We are not arguing here that the third-party reforms initiated in this project don't have a downside. Many foundations now prefer giving money directly to the school and/or districts rather than these third parties because of the problems of scale, although teachers were exposed to school reform strategies that would interest other teachers in their experiences. These projects were never designed to change all teachers or to revolutionize the cultures of schools on a massive scale. Sometimes the teachers become even more disaffected from the lack support from their colleagues and the cynicism that pervades some of their schools. Unless leaders emerge from these projects, there is the usual problem of short-term impact when the outside funding is gone or when the organization moves on to other projects.

Also, there is great competition for the attention of the outstanding teachers who participate in projects like Intersections. These teachers move on to other projects or may be encouraged to be administrators, or may even transfer to another school system. Of course, promotions to leadership positions could help achieve the goals of projects like Intersections if the new position is related to the past experience of the teachers or administrator.

Fortunately, the Intersections project has many examples of teachers and administrators using this experience to continue their growth in related projects sponsored by IEC, The Children's Museum, Global Awareness, and CTAPS. Many of these teachers have presented workshops for their colleagues and for teachers from other systems and others have participated in new projects on Asia and study tours in

Japan funded by the United States-Japan Foundation, the Center for Global Partnership, the Freeman Foundation, and the National Endowment for the Humanities. The critical point here is that the continuing relationships with the local site have provided opportunities for teachers and administrators in Intersections to share their experiences with colleagues and to involve other peers in similar projects.

In sum, third-party initiatives have important insights to contribute to the national discussion about standards and the kinds of professional development that would raise the academic bar for more of America's children. These programs integrate content and pedagogy and rely on the best scholarship in education and the disciplines associated with the arts and sciences. High expectations are integrated into these workshops without being mechanical. Thoughtful approaches to the development of high standards in projects like Intersections depend on the leadership of the agencies, along with the skills to let teachers and schools define their needs in the context of local politics and the culture of particular schools and districts. Perhaps the ultimate challenge of these third-party projects is to design strategies to integrate them with other reform initiatives so that the issue of scale is addressed. No reform initiative can go it alone. The sociological and political contexts of local schools are so complex and different from each other that collaboration among advocates of compatible ideas is absolutely necessary for changing the intellectual culture of schools. Unfortunately, turf wars over control and money often prevent this kind of collaboration.

Criteria for Successful Collaboration

What made this collaboration work, while many others failed? While some of the reasons for the relative success of this are probably already apparent to the readers of this chapter, I will now try to present a personal perspective that hopefully will be helpful to others involved in the exciting but often frustrating initiative to form partnerships with other projects.

1. **Mission** The first reason for the success of this collaborative was a collective commitment and passion to succeed, a sense of failed history that could be overcome, and a desire to leave something of value to others. Three directors of Intersections experienced the failure to form a global education network that would assist local sites with programs, evaluation, and political problems that sometimes resulted in unfair attacks from right-wing groups. The failure was the result of turf battles for leadership that never could be resolved, lack of money, and the lack of consensus about defining the priorities of global education—including the constituencies to be served. Years of meetings, conferences, and seminars left the field fractured with no real legacy that had the potential for influencing school reform.

   The directors of these projects were disturbed that MC and IE had been marginalized in the school reform movement, even though most districts had in mission statements a commitment to the study of diversity and interdependence. Superficial treatment of complicated issues raised by IE and ME was all too common in the myriad instructional materials purchased by school districts. Reports on the need for MC and IE made big headlines and then quickly disappeared from the radar screen. For example, the National Governors' Association submitted a major report on international education in 1989, but quickly went on to other priorities. The Association for Supervision and Curriculum Development (ASCD) formed a promising international studies task force in 1990 that died in a few years. The country's most important curriculum organization lacked deep understanding of MC and IE and never recognized the relationship between MC, IE, and academic standards as represented by the academic disciplines associated with the social sciences and the humanities. Multicultural education became too riddled with politics to make a serious contribution to school reform.

2. **National Versus Local** Productive national collaboratives can be easier than forming local partnerships that are competing for the same dollar. This collaborative provided incentives for each project to send at least twelve teachers and administrators to the East-West Center and, in addi-

tion, provided site visits by David Grossman, the coordinator of the project, and some additional funds for materials for the schools and teachers. All the projects used the prestige of this collaborative to leverage other dollars from foundations, local school districts, and state departments of education. All projects gained credibility with foundations who were looking for proof that the agencies had a genuine interest in promoting the study of Asia in the classroom. This was particularly true of the projects in St. Louis and Dade County, whose directors had no particular Asia expertise. The national collaborative worked, in part, because new opportunities were created for local projects.

3. **Leadership** The directors of these projects were all recognized as outstanding leaders in their local contexts. Intersections was also fortunate to have Dave Grossman as its coordinator. Dave's democratic style ensured that all projects would shape a collective vision. Dave is sophisticated about both schools and Asia content. Having spent years at SPICE and CTAPS, he was an experienced hand at curriculum and staff development in international studies, and recognized as one of the most knowledgeable educators in the country on integrating Asia content into K–12 curriculum. Equally important, Dave is an excellent administrator who knows how to delegate responsibility without negating his own duties. His administrative skills cannot be separated from his engaging, caring character. These qualities never interfered with his ability to get tough if necessary.

4. **Leadership at Local Sites** It is also fair to point out that the directors of the other projects were also experienced at working with teachers and had good relations with teachers in their metropolitan area. Jan Tucker was one of the founders of global education in the early 1970s and had a genuine sensibility about the theme of the project as it focused on global education in multicultural settings. Leslie Swartz brought the perspective of a museum educator and a background in Asian Studies and multicultural education to the project. Dennis Lubeck brought the perspective of twenty years of teaching experience in a diverse school, and a commitment to incorporating the humanities into global and multicultural education.

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The directors of these projects had between five and fifteen years of experience providing services to the school systems in Intersections and played the role of brokers and intermediaries beyond the control of the school systems. They had excellent reputations with the teachers in these school systems and had good relations with administrators, including superintendents. The administrators trusted the project directors and believed that their organizations provided quality professional development for their teachers. They also took advantage of the good public relations that came from their school systems' association with the organizations working with Intersections.

5. **Evaluator and Facilitator** Robert Freeman, one of the founders of the global education movement in the 1960s, served the project as evaluator and facilitator of the meetings with the directors of Intersections. He also helped the directors resolve the inevitable conflicts over content and responsibilities. Freeman was quite knowledgeable about group process and school organizational issues. His presence freed Dave Grossman to concentrate on the content of the project, and provided project directors with honest feedback about both progress and the obstacles to achieving the goals of the project. Without this feedback, we would be unable to write this book. Freeman was a kind of participant critic, as he wanted this project to succeed before his tragic death in 1996.

6. **Fresh Approach to MC and IE** By 1993, the movements of multicultural and global education had become stale. National conferences heard from the same people with the same ideas and approaches for twenty years. Both movements had become politicized and lacked imagination. They had become competitive because of money and different constituencies. Both movements focused their recruiting almost exclusively on social studies teachers and left out teachers of art, literature, music, and the other humanities. Intersections included the IEC and The Children's Museum—two projects with more of a humanities approach to global and multicultural education. The consensus among the projects was that kids will develop curiosity about other cultures through a variety of academic disciplines. These ideas were wisely incorporated into the CTAPS Summer Institute for teachers.

7. **Luck** All collaboratives depend on the commitment and compatibility of the individuals involved. It would be unfair to leave out the role of luck. The leaders were compatible, flexible, and committed, and genuinely liked and respected one another. It doesn't need to be said that this is not always the case with collaboratives. Project directors recognized the uniqueness of each organization's services and, in fact, made use of each other. For example, the St. Louis project ordered resources from all the other projects and brought Leslie Swartz, Dave Grossman, and other members of CTAPS to St. Louis to lead workshops. The most recent example of this was in October 1997, when the CTAPS staff visited St. Louis and Boston and led workshops on the role of rice in Asia and the Pacific. This is a good example of how the relationships developed by CTAPS continue into the present day.

8. **Location** While project activities could have been held at any site, having the summer institutes in Hawaii sent a message that teachers must themselves engage in new experiences if they are to teach about other peoples and places. The linkage between MC and IE was obvious and stimulating. The location challenged conventional black-white paradigms or black-Hispanic paradigms in MC. Of course, holding an institute at any leading tourist site is likely to lead to an integration of work and play.

9. **Project Design and Planning** Having the funds to collectively plan and design the institutes and follow-up work was critical. Thanks to the Hitachi Foundation, funds provided opportunities for the directors and evaluator to meet every year. These meetings not only enriched the project, but served as reminders of the work to be done and the mission of the project. The project honored the culture of local sites, as long as the essential mission of incorporating Asia content remained.

Conclusion and Summary

The most important legacy of this collaborative is the potential contribution to school reform. This project had all the ingredients to improve teaching and learning in local sites: (1) funding for a rich intellectual experience; (2) the involvement of school administrators

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and teachers; (3) collaboration with an outside agency that provided follow-up activities and gave the project some stature within the school systems; (4) the potential for developing long-lasting networks to remind participants of the original purpose of the collaboration; (5) team building and respect for the culture of local sites.

However, it remains to be seen whether the teams can sustain the momentum of the projects and increase the scale of influence with schools and/or districts. Networks like Intersections often disappear when the funding inevitably is reduced or goes away. Will the local participants take complete ownership (the goal of all the third parties) and continue their work when the third parties shift their priorities? Will the local teams continue to have the energy and the political will to overcome the crisis mentality and changing priorities of their school systems? This is a critical question for all school reform initiatives, especially in troubled urban systems.

Notes

1. See Sam Smith, "Saving Our Cities from the Experts," in William Ayers and Patricia Ford (eds.), *City Kids, City Teachers: Report from the Front Row* (New York: New Press, 1996), pp. 91–109.

2. See *St. Louis Post-Dispatch*, "Sad Report Card for City Schools," January 7, 1979 and *Miami Herald*, "Cities and Schools," December 22, 1996, p. 26. Both of these articles appeared on the editorial page.

3. Lewis Lapham, "City Lights," in Ayers and Ford (eds.), *City Kids*, pp. 110–117.

4. See Robert Scott, "Who is Us?" February 27, 1993 (speech presented in Orlando conference of Association of Urban Administrators). More important is the ethnic breakdown all directors of these projects have studied at multicultural and global education conferences. In addition, national foundations such as the United States-Japan Foundation shifted their funding priorities to urban sites because their projects were dominated by suburban and independent school educators.

5. See Kenneth Tye (ed.), *Global Education: From Thought to Action* (Alexandria, Va.: ASCD, 1990).

6. Madeleine Albright, "Commencement Speech at Harvard," *The New York Times*, June 5, 1997.

7. Martin Haberman, "The Pedagogy of Poverty versus Good Teaching," in *City Kids*, pp. 118–30.

8. A good summary of these ideas on professional development can be found in Dennis Sparks and Stephanie Hirsh, *A New Vision of Staff Development* (Alexandria, Va.: ASCD, 1997).

9. Ann Lieberman and Milbrey McLaughlin, "Networks for Educational Change: Powerful and Problematic," *Phi Delta Kappan* (May 1992).

10. Brian Lord and Barbara Miller, *Staff Development for Teachers: A Study of Configurations and Costs in Four Urban Districts* (Boston: Educational Development Center, 1994).

Challenging School Practice Through Professional Development in Multicultural and Global Education

LINDA WARNER

THE CHILDREN'S MUSEUM

"Once you've been through the summer institute, you never teach the same again. You just can't go back. You focus more on each student. Each one is a gift to your classroom. I didn't know how much kids wanted to talk about who they were and where they came from. It's totally changed my class."

—Comment from teacher evaluations

Direct cultural experience is key in the design of The Children's Museum's professional development programs in multicultural and global education. Direct experience enables teachers to become aware of their own perceptions and learning. The emotional, intellectual, and physical challenge of immersing themselves in a culture challenges teachers to think again how they learn about culture and to rethink the messages, hidden and overt, they give to students every day in school. Because cultural immersion can transform teachers' awareness and practice, it is a real tool for change.

This chapter discusses how the Museum links professional development programs in multicultural and global education through direct experience, and the impact on teachers. Four teachers speak here on how their experiences have changed their lives and effected change in their classrooms. The chapter concludes with some key findings. Pamela, Barbara, Sophia, and Karen attended the Museum's Multicultural Summer Institute in different years; they teach different grades and subject matter in different Boston public schools, and differ in their cultural and racial backgrounds. Each attended both a multicultural summer institute and a study-travel program to Asia and the Pacific region.[1]

The Museum's Orientation to Culture and Learning

Embedded in The Children's Museum's philosophy of education is a belief that learning occurs in an environment that encourages questioning, experimenting, and play. Learning is a natural process for people of all abilities and ages and occurs best through interaction (constructing knowledge) with real things (artifacts) in a rich environment. Learning can be fostered but not forced.

Unlike at schools, students do not fail at learning in a museum. Children's museums address the essential questions children have about themselves as they develop: Who am I?; Why do I look like I do?; Am I the same as everyone else?; What are people made of? Museum exhibitions are designed to provoke these questions, and often try to help visitors answer them through multiple media and senses. Multiple intelligence theory is at work in museums. Museums

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do not segregate learners by age, grade, prior academic achievement, learning style, or native language—school practices that often result in segregation by economic and racial differences within and between communities. Because museums do not segregate or label children—or adults—as advanced, bilingual, "special ed" or regular, or offer special curricula to those students, they offer new opportunities for teachers to look at learning in a more democratic setting than most schools provide. In museums the traditional bets are off.

Since 1988 The Children's Museum has offered a two- to three-week multicultural summer institute in Boston, Massachusetts, with intensive follow-up during the school year, although the Museum's first programs in teaching about culture began over fifty years ago. Designed for elementary and middle school teachers, The Teacher Associates Program (TAP) has three main goals:

- to assist teachers in implementing multiculturalism in schools, including curriculum that reflects knowledge about local cultures, a positive attitude toward differences, close relationships with parents, and teaching practices that engage students in their own learning.
- to give teachers tools to address racism, ethnocentric teaching, and stereotyping in their schools.
- to develop leadership in multicultural education.

When we started in 1988 the Museum had separate departments—the Multicultural Program included the TAP teacher professional development program in multicultural education as well as public programs and later, a multicultural "KidsBridge" exhibit (which focused on differences and similarities, neighborhood exploration, and on fighting racism). International and global education was offered through another department—the Japan and China Program, which had its own staff, teacher programs, collections, and exhibits. The summer institute pulled museum staff from these separate departments, as well as the Native American Program, to contribute their expertise and familiarity with teaching about a specific culture to contribute to the new multicultural program. The challenge was to create a professional development program that linked school needs with museum expertise and retained the Museum's commitment to learning through discovery and direct experience.[3]

Integrating Multicultural and Global Education at the Museum

When we were recruiting teachers for the multicultural program that first year, a suburban elementary school principal told me that her school had been doing multicultural education for years. She said they had developed extensive curricula about the Ashanti and Japan. They didn't have any need for a multicultural education project. "We are like ships passing in the night... you have one idea of multicultural education and we have another."

We were sure she was not talking about multicultural education at all. Learning about unfamiliar cultures like the Ashanti and Japan was global education. To the Museum, multicultural education meant a serious reflection on the ethnic diversity in the United States. Just adding cultural content to the school curriculum would not necessarily help students respect and value ethnicity and diversity. There are other more painful and emotional issues, too. Stereotypes about race and ethnicity, we thought, can make a difference in teachers' expectations of students, and in students' expectations about each other. They can affect students' and teachers' relations, and students' chances for success in school. This is not an issue only for urban schools. If the school curriculum always focuses on ethnic and cultural groups in foreign countries or cultures with which students have no experience, students will not be learning to think in new ways about more familiar cultures. Learning that diversity exists within any one group, and that cultures are always changing, are two approaches to combating stereotypes about a culture; and they are more effective when students (and teachers) are familiar with the culture. Suburban schools need multicultural education as much as urban schools. Chester M. Pierce, Professor of Psychiatry at Harvard University and former trustee of The Children's Museum, states the challenge to our pluralistic society: "Racism and bigotry are direct results of not teaching children to understand and respect people from different cultures when they are young."

In urban schools we found teachers wanting to learn about the cultural and ethnic backgrounds of their students, but we overestimated the knowledge about them they would have. We found out quickly most teachers were familiar only with their own group's cultural and ethnic identity. They had not thought much about what a multicultural classroom would look and feel like. Although they felt schools need to teach students about cultures, they couldn't teach what they didn't know. For some, multicultural education was learning about holidays, food, and customs around the world. We thought lessons on holidays and heroes are not likely in themselves to bring more than a superficial introduction to differences, nor would they answer children's real questions about each other. But holidays or celebrations can be windows onto a culture, especially for young children. Teachers can use young people's questions about why a culture celebrates the way it does to provide real information about history and philosophy, geography, arts, and literature. We began where teachers were.[5]

We were finding that we couldn't truly separate multicultural and global issues. On the one hand, we wanted to make clear to teachers the variety and complexity of the traditions, languages, beliefs, and history of ethnic groups in the Boston area. To do that we needed to separate that from the group's American experiences. On the other hand, we did not want to encourage teachers to teach about home cultures in order to avoid the messy issues of racism and discrimination that multicultural education inevitably deals with. It is important for teachers to understand where kids are coming from, the traditions in their home countries and families, and the changes that are taking place in their home countries. But it is also important to understand, as well, the effect of coming to the United States and the struggle to be included in American society. Learning about local ethnic groups meant learning about traditional home cultures and about how those cultures change. It meant looking at the relationship of one ethnic group to another and at teachers' attitudes towards them.

Over the course of ten years, the design of the TAP program evolved as our own perceptions of multicultural and global education developed and deepened. The original focus of the Multicultural Summer Institute on ethnic studies shifted years ago to looking across Boston's communities through thematic lenses such as migration and immigration, building community through the arts, or home. After offering dozens of day-long seminars for teachers on African Americans, Asian Americans, Southeast Asians, Latinos, Dominicans, Cape Verdeans, Haitians, etc., the Museum developed a rich collection of materials and resources—including artifacts, a series of children's books on multicultural celebrations, bibliographies, and curriculum kits from which teachers could build their own curriculum or project. But the most important resource we developed was in the people connections the program fostered—both teacher to teacher, and community member to teacher (not to mention the closer connection between communities and the Museum).

It was in meeting the people of a neighborhood—the staff of the agency that served as our guide to the neighborhood, the young people who told about their lives, the artists, the shopkeepers, the priests and the librarians, the storytellers, the dancers—whomever it was we met—that teachers' heads and hearts were turned. The neighborhood explorations offered a direct connection to teachers. We marveled we had found a way—immersion in a neighborhood—to provoke teachers to challenge their own assumptions about what they thought they knew about cultures, their students, and learning.

Multicultural Summer Institute's Focus on Neighborhood Exploration

> **Pamela:** The visits to the communities made the biggest impression. Not only did I watch with pride as my white colleagues enjoyed their exploration of my community, I had to face my own prejudices as I ventured for the first time into other sections of the city. As a lifelong denizen of a racially stratified city, I grew up with ideas of where it was and was not safe to go. I was surprised to find citizens who looked like me carrying on their daily routine living in a section of the city I thought was inhospitable to black people. I learned histories of neighborhoods that shattered my notions of ethnic purity and found some of my history in unexpected places.

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The centerpiece of the TAP program is a Multicultural Summer Institute. A preparation of lectures, discussions, and workshops leads to a neighborhood visit. Speakers from colleges and social service agencies provide information primarily about the history of the group in the Boston area. After this introduction, teachers spend the following day in a neighborhood immersed in the culture we are examining. In each neighborhood, participants meet with a panel of young people who talk about growing up and going to school in the U.S., and then serve as guides to the neighborhood. We visit agencies, schools, grocery stores, murals, bakeries, music shops, parks, churches, and people's homes. Back at the Museum the following day, teachers discuss, debrief, and reflect on their experiences in the community. There is usually at least one follow-up workshop with an artist from the community, and time for teachers to look at extensive curricular materials, children's literature, and reference materials.

Boston is a city of neighborhoods characterized by clear borders and boundaries, and well-known for its insularity. Its neighborhoods have a reputation for not welcoming people who don't live there. Consequently we can assume that teachers have preconceived notions about what they will find in each neighborhood. Teachers are confronted by the attitudes of their student guides, and by their own attitudes. Many teachers suddenly become aware that they feel more comfortable hearing Chinese in Chinatown than they do Spanish in Jamaica Plain. Is this related to how they feel about bilingual education? In grocery stores they see the typical cooking utensils, foodstuffs, and artifacts for daily life that are important to that community. When teachers see meat being scooped out of a live turtle in a grocery store in Chinatown or when they see machetes in a Latino grocery store, they are truly jolted out of a sightseeing mentality. Until then the teachers did not really think they had prejudices, but there they had to admit they were uncomfortable. Was it because of their own cultural biases?

An exploration of a neighborhood offers teachers new resources and an attractive methodology. Our purpose, however, is to influence teachers' attitudes toward learning about cultures, and thereby create new opportunities for student learning. Participants are not simply going out to explore neighborhoods to see what is there. An exploration is full of physical, intellectual, and emotional challenges, and demonstrates to teachers that learning can take place anywhere, not necessarily in classrooms. We ask big questions: What is the nature of community? What are the concerns of people who live in various neighborhoods? What are the community resources available to people in the neighborhood? How can teachers utilize these resources for the classroom? We ask them what they see in the neighborhood they didn't expect to see, and what they don't see that they expected to see. We ask how they felt—and if they felt welcome. How can they use what they see to foster community in the classroom? Debriefing the neighborhood exploration is critical to helping teachers make sense of discrepancies between their expectations and their experience.[4]

We design some explorations to counteract teachers' preconceptions about a "bad" neighborhood. On a visit to Roxbury, for example, teachers meet with African American guides and visit an Afrocentric neighborhood school, hidden gardens, artists' homes, bookstores and libraries, historic homes and churches. They participate in the morning circle at Paige Academy, observe classes, and talk with teachers. We are guided by artists through house galleries and conclude the day at the National Center for Afro-American Artists. Teachers are well aware of the violent media image of this neighborhood, but that is not what they see.

> **Sophia:** The summer institute was an eye-opener. I had never been to Jamaica Plain, I'd never been to a Spanish neighborhood. I had the chance to eat there, see the kids there—there are kids from my school who are from there—buy a few things from the neighborhood, go into the library and see all its resources. May [a Chinese bilingual teacher] and I had to meet you all by ourselves in Roxbury. We went in by train, and we'd never been there before. We were quite nervous—holding each other's hands as we walked up the street. Look at what we found there—the African American Museum—what a jewel. The summer institute gave us courage and motivation. I started thinking "Well maybe I don't know this. I need to find out more."

As we explore Boston's ethnic neighborhoods and meet with agency staff who work with the community, we feel the impact of the home country in the neighborhood. Language, foods, clothing, pastimes, religious and political beliefs are carried to the new neighborhoods. But here immigrants face new problems—every way of doing things they had established in their home country is subject to new American influences. It is a profound experience to hear from elders how their familiar traditional beliefs are being challenged by the younger generation. On a visit to the Cambodian Buddhist Temple in Lynn, for example, we hear from the temple president that Cambodian adolescents do not care about Buddhism. Because most refugees had been sponsored by Christian church groups, they felt they owed their sponsors respect and gratitude for their lives. Many started attending Christian churches. In addition, young people wanted to become American—and Americans were not Buddhist. Teachers recognized this loss of tradition similar, in some cases, to their own family's history. On another visit to the temple, teachers are dumbfounded by the welcome we received to a funeral in progress when we arrive, and by the blessing of water bestowed on us by monks. Several teachers in the group become terribly upset because they fear they have violated their own religion's sanctions. Although we are welcome, teachers feel shaken. For some it was the first time they understood the sometimes conflicting values of a pluralistic society.

In some multicultural summer institutes, teachers design their own explorations. There is no simple view of any culture, yet we have created a method for learning about cultures teachers can now pass on to their students.

> **Pamela:** During my second summer institute, small groups planned and conducted community explorations and shared their observations and experiences with the larger group. We were again exploring an unfamiliar neighborhood. It was an excellent modeling activity for future exploration. Talking with community leaders and store owners gave us insights into the desires of the residents and the problems they encounter.[8]

> I see the efficacy of the neighborhood exploration as a way to better understand your students, make connections, and expose students to previously unknown cultures and parts of the city. If there were any doubts about how our students would feel seeing us teachers in their neighborhood, we have only to recall the pride and excitement of the students of one of our group when she met them in a neighborhood supermarket.

Key Teaching Methods

When teachers experience personal and professional growth in the course of their own professional development and the experience is modeled for them as learners, then they can implement the strategies and the content in their classrooms. We wanted the Multicultural Summer Institute to offer compelling content and innovative, interactive methodology that teachers could adopt in their classroom with their students. There were several ways the professional development works:

1. **We provide new experiences to stimulate questioning.** Teachers, if they are to produce students who are reflective learners, must constantly question and challenge the material. Multiculturally reflective teachers and students will consistently understand that there exists a variety of viewpoints in which they are taught. Learning often begins with angry questions around "Why didn't we ever study this when we were in school?" "Why I am just finding this out now?" and "What is the truth?"

2. **We acknowledge teachers' beliefs about learning.** Teachers may perceive many barriers to change, such as the demands of the administration, a required curriculum, or the learning characteristics of their students. We respect the reasons teachers have for doing things. Our goal, however, is for teachers to see that they teach they way they do because they choose to teach that way. We want them to feel they can change. Teachers most often teach the way they were taught. They need time to think about what they do, permission to ask why, and the opportunity to develop another way of doing something.[6]

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3. **We question the system.'** As outsiders to the school, The Children's Museum can do things schools can't do. We can take some risks that schools and administrators can't take. We try new things out with teachers. At the Museum teachers work across grades, schools, and cities. We help teachers get new materials, buses for field trips, and money to pay for substitutes. We ask: Why is it this way? Can't you do it that way? We want to help teachers get things done. Often questions come indirectly: "I really wish we could..."

4. **We provide formal and informal structures to support teachers.** In addition to the school visits, kit rentals, access to the Resource Center, accounts in the Museum shop, and curricular materials for the classroom we provide, we offer support and recognition to teachers through summer institute reunions, committees, mini-grant awards, a teachers' newsletter, and opportunities to present in conferences and workshops. Telephone conversations and informal visits to schools also let teachers know we are involved in the day-to-day work of schools. We go to events planned by teachers, meet to talk about their projects, and celebrate their successes. The lines are always open to us.

5. **We work with teacher teams to develop and document a project.** Teachers form school teams to develop a project for their classes or school. Although teachers' projects most often take the form of curriculum development, teachers are often too busy to write much down, even their best ideas. We ask teachers to write up plans, submit mini-grant proposals, and keep journals. We have high expectations for teachers—that they will study, read, reflect, and write, as they develop classroom ideas. In the pressure of daily teaching, teachers sometimes do not have time to gather the materials that will help them reflect on how their own learning has developed, and we sometimes go to their classes, take photos, and collect materials ourselves. Our goal is to help them see how their own work develops and improves over the time of the project.

Teacher Reflection on Cultural Immersion in Asia and the Pacific Region

Karen: "It had a changing effect on me."

We thought what worked in Boston to produce a change in teachers—direct experience in a cultural environment—would work even better if we could send teachers to a totally unfamiliar environment. We wanted multicultural educators to experience more in-depth learning about a culture they did not know. The Intersections project, perfectly fitting what we wanted for teachers, coined a phrase to define its mission as "global education in multicultural settings." After a summer in Hawaii at the institute of the Consortium for Teaching Asia and the Pacific (CTAPS), located at the East-West Center, teachers from Boston, St. Louis, and Miami would return to urban classrooms.
In the summers of 1994–96, the Museum selected and sent a group of veteran teachers (graduates of the summer institutes) to join teachers from Hawaii. And the following summer in 1996, the first group of teachers under the auspices of the U.S.-Japan Foundation visited various sites in Japan, after completing a rigorous academic study the previous spring. Shoko Kashiyama, Japan Program Director, The Children's Museum, states the goal of the Japan Study and Travel Project:

> The Japan Study and Travel Project offers Japan as a model for how to learn about a culture. Beginning with the application form explaining why they want to go, and what they thought they knew, the experience takes them to a different level of understanding about a culture. The program provides the luxury of being able to do that. It gives teachers tools to acquire information about how they learn about a culture.

What participants learned in both the neighborhood explorations and in their travels to Hawaii and Japan (and in Sophia's case to Vietnam and Laos) is that they are more conscious of their own perspective and their own relationship to culture, including their own. They learned that culture is dynamic, complex, and not static. But they also learned that there is no generalizing about a culture. For teachers at CTAPS and on the Japan Study and Travel Project, the Multicultural Summer Institute proved to be an excellent preparation for travels further afield. They had learned how to learn about a culture, so that the immersion in Hawaii and Japan was both similar to and different from their experiences in the unfamiliar ethnic neighborhoods of Boston. The difference for Pamela was in the new experience of personal visibility and feeling different:

> **Pamela:** In Japan it was a unique experience for me to immediately stand out as someone who does not belong. My previous travel experiences were to Mexico and the Caribbean, where I did not stand out until I opened my mouth. This instant recognition of my alien status put me in another place. To be in a place where very few things were presented in a language I could read or understand provided me with an opportunity to walk in the shoes of our bilingual students. I felt the linguistic and cultural barriers and the anxieties they create. But most importantly, I know now how much a smile and an obvious desire to be helpful can diminish some of these feelings.
>
> My participation in these programs [Multicultural Summer Institute, CTAPS institute, Japan project] has followed a continuum similar to that of most social studies curricula. You start with self-awareness, explore your community and city, and then include an awareness of the national and international. I discovered who we were talking about when we use generalized racial categories like Asian American, Hispanic American, and African American. And I developed an awareness and respect for the diversity within each of them.

For Karen, impressions of the culture were connected to individuals she met, particularly her host family in Japan, but also to the effort she made to make a good impression on them. Learning requires emotional and intellectual effort:

> **Karen:** I was so nervous about meeting them and staying with them because of the language barrier. But we used sign language and a dictionary. The woman and her husband spoke very little English. Her daughter was studying to be a dentist. We got along well. I couldn't believe they extended themselves to me the way they did. Mizumi spoke her mind—everything fascinated her. It was different from what I expected. Just take breakfast. It was really different, more like what I might eat for lunch or dinner. Mizumi got up every day to prepare it. They showed me where they got everything, all the fruit they got off their trees, their garden, books with vegetables. They took the time to show me. It was the most memorable part of the trip for me—my nervousness in the beginning, but they were so happy to have me, they made me emotional, they gave me gifts, they gave me tapes and sang songs. I tried to use the few words and phrases of Japanese I knew and I used a dictionary all the time. I had the sense we got along well. It was the best time of the trip, but it was hard, especially the beginning. I was fortunate. There was a whole range of experiences with host families.

For Barbara, a positive attitude about cultures is what is most important to her teaching. The experiences of professional development have given her a renewed intellectual interest and resources that result in more confidence in teaching about cultures:

> **Barbara:** A great deal of what is done in the classroom is not [conveyed] as specific [curricula or lessons] as you might like, but [conveyed] more in attitude. My attitude toward the subject being discussed and taught has a greater influence on my students than any one activity. Obviously, if my attitude is positive and comfortable this will come through in my lessons and allow me to attempt activities that might be more adventuresome, creative, innovative, and thought-provoking than I might have previously attempted, since I am now equipped with a little more knowledge, better resources, and a support system.

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> I am hopefully a different person from the person I was when I first started my pursuit of knowledge through the summer institute, continuing with CTAPS and the Japan Study Travel Project. I think that my positive attitude along with a better understanding of cultures is what enables me to pass on to my students and peers, in various ways—not always definable by specifics—a feeling of global unity.

Key Findings

Our findings about the effect of direct experience or immersion learning on teachers are intertwined—there is learning about cultures, learning and teaching, attitudes and expectations, classroom practices, and school change.

1. **Personal experience is key in changing a teacher's thinking.** When new subject matter is learned in a new way—through exploration, direct experience, and construction of new knowledge, then teachers themselves must make sense of the learning. Their own efforts to assimilate new subject matter deeply affects what and how they will teach in the classroom. Teachers' beliefs and attitudes are deeply affected when their ideas are developed through their own experience in learning, and when they reflect on how this learning took place. In this reflection, Sophia explains how she comes to see that the uniqueness of a culture is as important as the similarities among people.

> **Sophia:** I always used to look for similarities in people but this summer I tried to seek out differences. I still looked for the similarities but I wanted to find the uniqueness of each country and group of people, too. It's almost like completing a circle, or part of a circle, to look for this way of seeing things. It's the whole. I was more sensitive to the culture this time.
>
> What most impressed me and produced a change in me was in seeing the connection between religion and the culture, the way people live their lives. I began to learn how religions have

> evolved. I used to think they were all basically the same. I'd see people giving to the temple, and I'd think we do that too. Then I tried to observe the relationship people had with the temple, and the way they were looking at Buddha, making offerings, thinking about their lives, the politics. I expected animosity toward Americans in Vietnam and Laos, but it was not so. Their philosophy is to move on. I witnessed the way monks humble themselves, and beg for food, and how people shared. There was such peace and serenity, a connection between people rich and poor. Before I would have said, oh yeah, we give too. Now I say it's a whole way of life.
>
> Personally, in my religion I experienced fear, confusion, and obedience, but here I felt at peace. I now question what's important. Three years ago I agonized when I didn't go to church on Sunday; now I feel I can be with God all by myself. I still go to church, light candles, it's because I want to. I used to be sad that a number of my students didn't go to church; they didn't know what church was. I was expecting them to be like me. I never really got to know them—their customs, their beliefs. I'm much more sensitive and open—now I seek to find out more.

2. **Professional development must deal with affective issues and assumptions about learning, race, ethnicity, and differences.** Teachers need to be comfortable with racial and ethnic diversity themselves in order to teach students about it. Furthermore, unless teachers are willing to think about how they developed their ideas about culture and identity, they will not change their ideas. Often white teachers see themselves as not having any particular culture other than "regular American." Sometimes even unconsciously, teachers consider white middle-class culture the norm and everything else as "different." If teachers do not challenge their own assumptions, they can easily communicate negative messages about differences even when they say "In my class all the different cultures are respected." The value of studying a culture in-depth is that every culture defines itself as normal. Differences exist within and outside of the culture's norms. It is work to fight racism and ethnocentrism even when it is unintended. Barbara explains why attitude toward culture is so important.

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Barbara: Now I'm in a position to talk about cultures comfortably—we are Eurocentric because we don't know anything else. It's work to find out more. Here in Boston up to the time of busing (1974), people never mingled in the different neighborhoods. There are preconceptions people have—both black and white, I know. I was teaching in Detroit in 1967, the year of the riots. The kids' only protection against preconceptions was to be able to read you. I remember one time I was substitute teaching in an eighth-grade class. A kid stood right up and challenged me: "You're white." "Yes, you're right. I'm white and I will always be white. And you're black and you'll always be black." The kid sat down and I had no trouble with the class. That kid was reading me. I was honest and I was not afraid of him.

There are levels of learning; there is stuff you can use in the classroom—materials and such. On one level, there is also a question of how much you learn. In elementary school, it's easier than in middle school because you can produce things. You can have things to show, kind of for show. It's harder to do that at middle school because it's attitudinal, so if the teacher's attitude doesn't change, their way of doing things won't change. You do things because they are fashionable or because you believe in them.

3. **Changes in teachers' classroom practices come through seeing firsthand the effect a proposed change has on themselves and on their students.** Professional development is concerned with motivating and providing ways for teachers to try out different classroom practices with their students, not for the sake of change, but to create an environment where learning is exciting and pleasurable, and which results in students working hard and learning more. When teachers themselves experience learning in a new way, they see the possibility of their students working differently. The Museum's model provides teachers with a philosophy and method for learning—and therefore teaching—about specific cultures, both local and global. Sophia describes how she incorporates the elements of her own learning in her classroom with her students.

Sophia: I want to know where the kids are coming from, not just to quickly assimilate them into "American" culture. And Asia—that's a totally different culture. I think how hard it is for kids to fit in. We have to learn more about what the living conditions and circumstances are where they are coming from and then we can begin to understand why they do certain things.

You don't just want kids to taste food, see pictures, or listen to music. I have to do more if I want them to learn about another culture. So I bought thirty-one pairs of plastic slippers. I had the kids leave their shoes at the door, wear the slippers, bend down to duck under the curtain at the entrance of the room. And of course they asked what we were doing that for. It was just a way of immersing them in it, setting a mood to do geography, reading about people from a different part of the world. I want them to know [these customs] are not just cute and nice. I want them to think about some of the differences and learn why people do what they do. To understand geography and economics will help to explain the way of life. Why do people wear silk? Why is rice farmed the way it is? Why do people work at certain jobs? Why are the homes different?

Sometimes, we haven't been very knowledgeable of where people are coming from. But in Boston, you can go out to neighborhoods and learn first-hand about various cultures and see and hear people from different backgrounds and eat their foods, and go to their homes. This is how you teach social studies—through the people who know that culture, through pictures and books, through resources.

4. **Teachers grow professionally in an environment where they can collaborate with one another.** Collaboration implies a community of learning where the talents, passions, and energy of the entire community are devoted to common goals. Many schools currently have not created this kind of environment for children or for adults. Competition, jealousy, and political favoritism is the environment teachers describe. Too often schools are not communities. Too often teachers feel they cannot

share because no one is interested. They feel their only defense is to close their doors. One of the attractions of the summer institutes for teachers is the strong probability they will meet other teachers with whom they may collaborate and share. Teachers have the opportunity to cross disciplines, grade levels, schools, and districts to discuss together, or to formally work together. Teachers find solidarity in the group and have high expectations of other teachers.

> **Barbara:** It's a blessing to meet these people through the museum. Many of the teachers I work with are provincial and have done little reaching out.... I have desires to grow and learn. Teachers need to have other experiences out of their own little world or they can't bring things to the classroom. They don't have empathy or real understanding. I tell my students if I don't learn something every day I feel like the day is wasted. That's what life is about—to grow and learn. It's scary if teachers don't want to learn. How can they show kids how to learn and they don't know anything?

5. **Teacher investment in professional development comes through their own growth.** When teachers are not told what to do or how to do it, but given new experiences of learning themselves along with the resources, materials, and time to develop and carry out a classroom project that implements this, learning becomes exciting. If teachers see what they learned, they question how they can go back to the old ways of doing things. Teachers want to see kids learning, and they want to share this learning with other teachers. Growth comes finally through having a hand in teaching other teachers. Professional development creates empowerment and in this example, new knowledge creates leadership:

> **Pamela:** What I do is go around to teachers in school and ask them what they are doing and what are their plans, what are they going to do. What do they need? I don't mind getting it for them. I'll get something from the library for them or do some research for them or get them something from the Resource Center. Teachers need a gopher. They don't have time for everything. I ask them what they need to teach next month, particularly for social studies. For example, a teacher told me she was

going to teach about the home front in World War II, so I said "So, you're going to teach about the internment—you know, people of Japanese heritage were in put in internment camps," and she hesitated, clearly not having planned to teach that, when I told her not to worry—I knew just the materials for her and the students; I'd go to the library and get them. And I did. She read the materials, taught it to her students, who were of course amazed at this history because they see the world in black and white and here was something terrible that happened to someone else. The teacher taught it because I had the time to do what she didn't, but she taught it. And she was glad she did.

Teachers know how to write up lesson plans. They can teach something, but they need the materials, and the time. I'm going to make up some thematic charts for the Resource Center and update it for next year, to get ready for the new social studies standards. Teachers have their own style—they can teach if you give them the framework and the resources. You just have to stimulate the juices, tap in to what they know.

Where are we now?

Direct experience in ethnic neighborhoods and in new cultural environments results in teachers' personal intellectual and emotional growth and stimulates their own interest in learning more. Emotionally unfamiliar personal experiences lead to new empathy with students and their families. Teachers report professional growth—new thinking about who students are and what they need to know about them, new classroom curricula and activities, and new colleagues. Professional development brings new questioning of what teachers think they already know. As we continue to help teachers in their own professional development, questions remain unanswered. We need to learn more about how to help teachers provide students with the kinds of experiential learning they say are so important to their own development. We need to find more ways to enable teachers to develop practices that consistently engage and challenge students at a high standard. We

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need to find more ways to integrate multicultural and global concerns in schools. Historically, teachers have expected less from students of color, and in general, we must help teachers raise their expectations. Teachers need encouragement, incentive, and appreciation for risking new ways of doing things. They need multiple ways to get better at what they do, and to get better work from students.

Karen comments on the effect of her visit to Hiroshima—new knowledge, a new perspective, and a new challenge:

> **Karen:** I never knew what was there at Hiroshima and the Peace Museum. I have a lot of questions. My folks are active in the VFW and POW, and I grew up knowing about Pearl Harbor, but not about Hiroshima. I was struck by the peace signs at Hiroshima. People there really are very serious about peace—no nuclear wars, never again. I've been asking a lot of questions of my folks, my uncles. There are lasting messages at Hiroshima and at another nearby museum where teenagers died. The statue to Sadako and some other things became personalized for me. I know it had a changing effect on me. I've seen and read about this but actually being there—not that it gave me a new mission—but a new importance to share the ideas of peace. I mean in my neighborhood, peace means no gangs and no drugs. Their peace is global—it's important to spread the message. We're wrapped up in our immediate situation. How can we worry about the world when we have to worry about the neighborhood? We have to deal on both levels. How do I show that? I do need to let them [young people] feel how I felt.

There is an urgency in what Karen says. She has set herself the challenge of bridging for her students' multicultural and global concerns. It is a worthy goal.

Notes

1. Teachers names have been changed for this essay. Their comments are taken from reflective essays, interviews, and conversations with the author.

2. In defining multicultural education The Teacher Associates Program, influenced by Bob H. Suzuki, adopted and revised his ten guiding principles for translating theory into practice. TAP also adopted Sonia Nieto's general definition and basic characteristics of multicultural education.

3. At this time, The Children's Museum produced the *Multicultural Celebrations* Series 1 and 2 (Cleveland: Modern Curriculum Press, 1992). The series consists of eighteen children's stories, teachers' guides, cassette tapes, posters, and supplementary activities and resources. Each story presents a family celebration typical of an identified ethnic group.

4. See Professional Development Materials. For another use of community exploration, see Leah Rugen, "The One-day Community Exploration: An Expeditionary Learning Professional Development Experience," in *Fieldwork*, vol. 1, Cousins and Rodgers (eds.) (Dubuque, Iowa: Kendall Hunt Publishing, 1995), pp. 122–125.

5. See Professional Development Materials "Teams Expedition: Discover Community."

6. See for example: James W. Stigler and James Hiebert, "Understanding and Improving Classroom Mathematics Instruction. An Overview of the TIMSS Video Study," *Phi Delta Kappan* (September 1997): 14–21.

7. See Joseph MacDonald, "When Outsiders Try to Change Schools from the Inside," *Phi Delta Kappan* (November 1989): 206–212.

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Curricular Connections and Reflections for the Pacific Century

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Setting a Context for Connections

Teaching and learning are always contextual—involving particular people at distinct moments of time in specific settings. The choices we make as teachers and learners reflect our values and biases, the strengths and limitations of our training, our resources and constraints, and the realities of our contexts. This essay shares my evolving thoughts about curricular choices and connections between Asian and Asian American Studies, particularly in light of some recent teaching experiences at UMass Boston and the larger context of the emerging Pacific Century.[1]

I write this at the close of 1997—a year marking fifty years of Indian and Pakistani independence from British colonial rule, and China's regaining of administrative authority over Hong Kong after a century and a half. The import of these events and their related histories and geographies extend far beyond Asia, as we witnessed through network news coverage. But rather than following Dan Rather or Peter Jennings, live from Hong Kong on July 1st, I recall Mr. Zhang—a

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Chinese immigrant, live from Chinatown, waiting on the streetcorner for the daily van that takes him to his twelve-hour shift in a hot restaurant kitchen. He clutches his coffee cup and cigarette while juggling four different Chinese-language newspapers that connect him to the history being made in Hong Kong. What is his life story before coming here? What are the dreams and realities of his life now? Should our students know the stipulations of the Treaty of Nanking? Can they grasp the meaning of "one country, two systems"? Will they recognize Mr. Zhang's story?

If we care to look, we find daily reflections and powerful connections to Asia here in our own Asian immigrant communities, and often in our own classrooms. Sanjeev, an Indian immigrant student taking my summer course, Asian Minorities in America, came to apologize for missing a week of classes because he was coordinating the Indian Student Association's independence commemoration activities. To ease his guilt and explain my own perspective about making choices, I told him that we teach the course every semester, but the 50th anniversary of his homeland's independence is once-in-a-lifetime. Sanjeev's choice was clear. I know from both research and direct experience that if I am disconnected from the home-family-community identities and contexts of my students, then I can neither reach them in meaningful, sustained ways, nor tap their rich sociocultural knowledge and experience to share with others in the classroom. Earlier in the course, Sanjeev had told the class that what he misses most from his childhood in India is flying kites on independence day. In his absence during that week of 50th-anniversary activities, we took a moment to imagine ourselves all flying kites with Sanjeev.

The larger context for writing this essay also includes dramatic restrictions in immigration and welfare policies passed by Congress and the President with approval by large sectors of the American public. In the process, Asian Americans and other communities with large numbers of immigrants have served as frequent targets of scapegoating and exclusion, in ways chillingly reminiscent of anti-immigrant discrimination more than a century ago. In addition, debates and investigations about electoral campaign financing have consistently confused Asian

American political participation with Asian multinational corporate interests, while also periodically speculating that Asian nationals have sought clandestinely to influence U.S. foreign policy decisions on behalf of their governments. Do our students have the critical thinking and media literacy skills they need to analyze effectively these public policy debates? Do they have a sense of their own roles and relationships to democratic ideals and civic practices? Will they consider the motivations and dreams of Mrs. Kim, the Korean immigrant mother of one of my former students who, upon making a generous donation to the California Republican Party is asked what she wants, and she replies, whatever you think is best? Will they hear Mrs. Muoi, the elderly Vietnamese woman who, after failing her U.S. citizenship test for the second time, laments to one of the students from my summer course who volunteers his time as a citizenship class instructor for a local Vietnamese American community group:

> Teacher, I'm so embarrassed. I sit in the back of the room because I'm afraid to look at you and the other students. I feel like I'm letting you down because you spent so much time to teach me. I'm so stupid. Why do I have to have this despair. I stayed up all night last night and cried because I failed the test again. I'm so embarrassed. Teacher, if I don't pass the next test I don't know what I will do.[2]

The larger context of 1997 also involves unprecedented global boundary-crossing as personal computers and Internet technology have utterly transformed communications between people around the world. Those modems and phone lines in our classrooms, homes, and offices not only provide us with access to the World Wide Web, including exchange projects with schools and information resources throughout Asia, but they also connect us to Southeast Asian refugee women soldering computer chips on electronics assembly lines and to Asian American software designers and engineers clustered in technical positions below glass ceilings throughout Silicon Valley. We are linked to Kim, the Vietnamese-American character in Doonesbury who uses email to orchestrate protests of Nike's labor practices in Asia and to Jerry Yang, fabulously successful cofounder of Yahoo, Inc., and its transnational spin-offs such as Yahoo Japan, Yahoo Taiwan (Yang's birthplace), and Yahooligans for children.

The necessity to redefine boundaries closer to home—even within oneself—was also articulated in 1997 by the U.S. Office of Management and Budget, which agreed to allow multiple check-offs for race in the next census, recognizing that increasing numbers of the population do not fit comfortably or willingly within the confines of a single racial category.
Meanwhile, multiracial U.S. Masters champion Tiger Woods shattered all previous course records and burst forth as golf's first megastar (ironically with a multimillion dollar contract from Nike). He then received a hero's welcome as a "returning son" during his April new year visit to Thailand, although the Thai press noted how little of his mother's native Thai language Tiger was able to speak.

The context is clear. If we look at the past year's top stories—or even at the routine issues and dynamics we experience every day—we find intersections with both Asia and Asian Americans. In making associations to one, we discover the other. Although these linkages may be the reality of our world, we still find so few meaningful connections to Asia represented in our K–12 curriculum, and barely any to Asian Americans. The remainder of this essay, therefore, offers some specific ways—both conceptual and concrete—that we as teachers and learners can identify and explore those connections more fully.

Stereotypes as Starting Points

In introducing any new subject in the curriculum, a helpful habit of mind for teachers and students is to examine critically our prior knowledge and assumptions. What is my own base of experience and knowledge about this subject? What do I know and what do I need to know?

Most of us have had little exposure to authentic Asian and Asian American perspectives through our formal education and professional development.[3] Without systematic training or opportunities for focused study, our awareness and knowledge-base in these areas are typically constrained by media images and personal experience. This is a serious limitation, given the power and pervasiveness of stereotypes of Asians and Asian Americans in movies, television, advertising, cartoons, and other media as well as school textbooks and children's literature produced in the United States.

In fact, long before Asian Americans settled in the U.S. in significant numbers, stereotypic images of Asia and Asians had already taken root in American popular culture and consciousness as a result of the India and China trades in the eighteenth century and later with the forced annexation of the Philippines in 1898. Colonialism and ideological beliefs in white supremacy have strongly shaped the portrayals and social positions of Asian Americans. From this legacy, contemporary representations of the refugee on welfare, the violent gang member, and the violin-playing computer-nerd, coupled with historic images such as the treacherous Fu Manchu, the exotic/erotic Suzy Wong, and the inscrutable Charlie Chan, continue to influence how educators, students, and the public perceive Asian Americans, and how Asian Americans often view themselves.[4]

Deconstructing stereotypes is a crucial starting point for teachers, and a highly adaptable strategy for working with both Asian and non-Asian students. Before exploring how students in a predominantly Latino classroom perceive Asia or Asians, for example, it may be appropriate to examine how those students view images and stereotypes of Latinos in school or in the media. A classroom with predominantly African American students might follow a similar opening approach or might introduce ways that Dr. Martin Luther King, Jr. was profoundly influenced by Gandhi and, in turn, nominated the Vietnamese Buddhist spiritual leader, Thich Nhat Hanh, to receive the Nobel Peace Prize. These connections and comparative frames of reference provide a transferable foundation from which teachers can help students to move beyond their resistance to engage in studying about groups other than their own.[5]

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Shifting Stereotypes and Paradigms

Underlying the stereotypic distortions of Asian Americans and other groups are more fundamental myths of American life that need critical reevaluation, particularly in light of the dramatic demographic changes within our society and the transformation of global relations throughout the world. For example, the melting pot metaphor, based on theories of immigrant assimilation from the early 1900s when most immigrants came to the United States from Europe, continues to serve as a dominant reference point for policy-makers, teachers, and the general public. However, the melting pot paradigm has never adequately represented the realities of African Americans or Native Americans who, after many generations, have still not achieved full assimilation in the United States because of the structural persistence of racial inequality. Similarly, even though today's immigrants do share many of the same challenges of adapting to a new language and culture that confronted earlier generations of European immigrants, the melting pot paradigm does not accurately describe the ways that dynamics of race and racism shape the adjustment process of the post-1965 immigrant waves—most of whom are nonwhite, having come from Asia, Latin America, the Caribbean, and Africa.

Assumptions about U.S. race relations in black and white terms are similarly pervasive and inaccurate. For example, perceptions of and responses to the April 1992 riot/rebellion in Los Angeles following the acquittal of police who had brutalized Rodney King focused on black-and-white interests, even though the South Central Los Angeles population was half Latino (Chicano/Mexicano and Salvadoran) and two-thirds of the burned stores were Asian (Korean)-owned. Likewise, as a Vietnamese-American student reflected on public discussions and media coverage following a race riot at his high school: "I'm not black. I'm not white. I'm Asian. They don't talk about us."[6]

Assumptions about racial categories are also problematic. "Black," for example, includes Haitian and Somali refugees, Jamaican immigrants, and many-generation African Americans; "White" includes Russian and Bosnian refugees, Irish immigrants, and Mayflower-descended Yankees, among others. Demographic complexity characterizes Asian Americans and Pacific Islanders who number more than eight million in the U.S. and represent more than thirty different nationalities and ethnic groups, including Samoan, Tongan, Guamanian, and native Hawai'ian from the Pacific Islands; Lao, Hmong, Mien, Vietnamese, Cambodian, Thai, Burmese, and Filipinos from Southeast Asia; Pakistani, Bangladeshi, Indian, and Sri Lankan from South Asia; Afghani and Iranian from Central Asia; and Korean, Japanese, and Chinese from East Asia.[7] In the year 2000, the six largest Asian nationalities in the U.S. will be Filipinos, Chinese, Vietnamese, Koreans, Asian Indians, and Japanese. The diversity of Asian Americans in terms of their various languages, cultures, and histories is remarkable, though often unrecognized, as noted in frustration by a Cambodian store owner:

> He asked the price of beef. Then he said: "You Koreans charge too much." My brother said: "I'm not Korean, I'm Cambodian." But he's mad. He says: "You Koreans rip us off."[8]

Within a single Asian nationality, there are also significant differences in regional dialect, religion, class background, educational level, and political perspective as well as distinctions based on generation, gender, and sexual orientation. Two Filipinos, for example, may have to communicate with each other in English because one's native language is Tagalog while the other's is Ilocano. In a group of Chinese, one may have come from rural China, another from cosmopolitan Hong Kong, a third from war-torn Vietnam, a fourth from Jamaica, and a fifth from Ohio—each with obviously distinct stories to share. Among three South-Asian Indians, one may be a granddaughter of early Sikh immigrant farmworkers in California, another may be a university-educated Hindu who came to the U.S. originally as a foreign student, and the third may be a Guyanese-born store owner in Mississippi who attends a Baptist church.

Other factors also contribute to the diversity and complexity of the Asian American population, including the high rates of interracial marriage among some Asian American groups who now have growing numbers of biracial/multiracial Asian American and Amerasian children.[9] Furthermore, many thousands of Asian children, particularly

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from Korea and China, have been adopted by families in the U.S. who may not be Asian American themselves. One may see, for example, a recently arrived Vietnamese Amerasian teenager who looks just like his African American father but speaks only Vietnamese, or an adoptee who may look obviously Asian but might be named Nora Wilson.

As a starting point in our exploration of links between Asian and Asian American Studies, the process of clarifying stereotypic assumptions, even in the names and labels we use, is a lesson in critical thinking with social, historical, and political dimensions. For example, the very term "Asian American" sharply contrasts with "Oriental," which connotes rugs, spices, and other objects of western colonialism in Asia rather than people. The "Orient", after all, is a concept generated by colonialism and imperialism, albeit with continuing currency for some in the Asian Studies field.[10]

By explicitly addressing these issues of representation in our teaching, we help students gain self-awareness and metacognition skills in recognizing biases and appreciating multiple perspectives. Beyond deconstructing stereotypes, however, what new images, concepts, and experiences can we actually develop through making Asian and Asian American curricular connections?

Thematic Strategies Connecting Asia and Asian Americans

By focusing on the social experiences of specific nationalities, such as Koreans, Filipinos, or Thai in both their homelands and in America, one viable curricular strategy uses conceptual themes such as "defining home" or "changing identities" or "family ties," to explore connections of culture, history, economics, and politics across time and distance. This can be especially meaningful if developed in relation to populations who have significant local presence and community resources to share.[11] In addition, given the standard focus on China and/or India in world history curricula, a natural strategy for local/global connections is the theme of "diasporas" which examines the worldwide migrations, settlement patterns, and networks of Chinese or Indian people (or others such as Jews) who have maintained transnational cultural identities, whether they are in London, Capetown, Lima, Queens, or elsewhere.[12]

Thematic strategies can also focus on concepts or processes that cut across the shared experiences of various Asian nationalities in America, in spite of their significant cultural and linguistic differences and homeland historical conflicts. Using themes such as "exclusion" or "community-building," students can easily draw connections and parallels to the experiences of other groups in a multicultural curriculum. Migration and community themes, like the searching and sacrifice for the "American Dream," are central, but not unique to Asian Americans, and can serve as the building blocks of a coherent, integrated curriculum that breaks down barriers between groups. Students learn to recognize the power of social forces such as race or class, but also to appreciate various human qualities such as having dignity and determination to survive. Experiences of war, for example, offer a powerful, thematic connection between Asia and Asian Americans that deserves deep exploration.

Living and Learning with Legacies of War

War has defined much of the relationship of the U.S. to Asia during the twentieth century: from colonization of the Philippines to Japan and World War II to Korea and the Cold War with China in the 1950s to war in Southeast Asia in the 1960s and 1970s. Even economic competition with Japan during the 1980s and 1990s is defined as a Trade War. Regrettably, this is also how students typically learn about modern Asia through the curriculum.

Images of Asians as the enemy are deeply embedded in American popular culture and consciousness, sustained by Hollywood distortions like Rambo and Black Rain and manipulated by political leaders from FDR to those who more recently proposed to solve the trade imbalance with Japan by rechartering the Enola Gay—the airplane that dropped the atomic bomb on Hiroshima.

Whenever the U.S. has been at war in Asia, Asian Americans have paid a heavy price. The forced removal and incarceration of 120,000 Japanese Americans, two-thirds of whom were American-born U.S. citizens, from their homes to concentration camps during World War II is an obvious example. Still, students might be surprised to discover that George Takei—better known as Mr. Sulu in Star Trek—is one of many thousands of U.S. citizens whose families were directly and tragically affected by both the camps and the bomb. In his autobiography *To The Stars*, Takei reveals that he endured three years of his childhood behind barbed wire at the Tule Lake concentration camp. After the bombings of Hiroshima and Nagasaki in August 1945, Takei recalls:

> The people of Tule Lake were stunned. The quick succession of events was overwhelming. The two bombings, as ghastly as they were, were also deeply personal tragedies to many. A considerable number of internees had families and close relations living in the two cities. Our family was one of them. Our grandparents, Mom's father and mother, had returned to Japan before the outbreak of war. They had gone back to Hiroshima.... It was not till much later, long after we were out of camp, that we learned by some miracle, our grandparents had survived the atomic bombing of Hiroshima. But one of Mama's younger sisters, our Aunt Ayako, died with her baby in the fiery holocaust.[13]

It is also no coincidence that contemporary Japan-bashing in Congress and Rambo's Hollywood revenge for the Vietnam War have accompanied a sharp rise in racial violence against Asian Americans locally and nationally during the past fifteen years. In 1982, amidst the recession in Detroit, for example, a Chinese-American engineer named Vincent Chin was brutally beaten to death by an unemployed auto worker who cursed him, saying: "It's because of you Japs that we're out of work." In 1996, nearly a generation later in a suburb of Los Angeles, Thien Minh Ly, a twenty-four-year-old Vietnamese American, was discovered with multiple stab wounds and his throat slashed in the parking lot of his former high school where he went rollerblading. His twenty-one-year-old murderer bragged in a letter to a friend: "Oh, I killed a jap awhile ago..."[14]

With this backdrop of continuing anti-Asian violence, the Japanese-American internment experience can serve as a powerful case study for in-depth learning and reflection about how issues of race and power have defined the conduct of U.S. involvement in Asia, shaping both popular attitudes and government policies. The internment experience and its aftermath raise essential questions about the constitution and civil liberties, patriotism and loyalty, ethnicity and identity, family and community, the role of the press, and the fundamental meaning of being American—all of which are issues that continue to resonate in American life. A curricular focus on the internment readily lends itself to integrated lessons across subject areas in history, writing, drama, civics, geography, health science, agricultural science, art, poetry, and math. This process also enables students to develop important critical-thinking and citizenship skills, perhaps enabling them to address contemporary issues of anti-Asian violence as well as to draw parallels with war in the Persian Gulf and anti-Arab sentiment in the 1990s.[15]

Similarly, the Vietnam War experience offers rich material for teaching and learning. With normalization of diplomatic relations and the resulting exchange of many delegations of writers, artists, teachers, doctors, and veterans seeking healing and reconciliation between Vietnam and the United States, teaching strategies and curricular resources are now available to "show both sides" and present Vietnam (or Laos or Cambodia) "as a country, not a war." However, we also need connections to the voices and experiences of Southeast Asian refugees and immigrants who have resettled in the U.S. as part of the war's legacy. Powerful themes of loss, survival, freedom, peace, and healing can be easily explored in the classroom through literary anthologies, oral history collections, and student-conducted interview projects with local Lao, Hmong, Mien, Cambodian, and Vietnamese refugees. It is important for students to know that their Southeast Asian American classmates and neighbors are not "the enemy." Teachers also need to remember that our students were all born long after the war ended, even though images and reference points from that era may still have vivid personal meaning for ourselves.[16]

It is also a great irony that the individual who has arguably done the most to facilitate the healing process for U.S. Vietnam veterans is Maya Ying Lin, the Ohio-born, Chinese American who designed the

Vietnam Veterans Memorial in Washington, D.C. Since its dedication in 1982, the healing power of the Wall for veterans, their families, and for the nation has been movingly described in words, photographs, Academy Award-winning documentaries, and educational CD-ROMs.[17] Yet, as if to illustrate the precarious status of Asian Americans within the context of war and U.S.-Asia relations, Thomas Moorer, former Commander of the Pacific Fleet and former Chairman of the U.S. Joint Chiefs of Staff during the Vietnam War, commented on the Wall:

> I've visited the Vietnam memorial and I have mixed emotions about it. I would never have built a memorial like that. I don't like the idea that it was not designed by an American.[18]

In Montgomery, Alabama, a second memorial designed by Maya Lin stands to commemorate martyrs of the civil rights struggle. Dedicated in 1989, the Civil Rights Memorial, in Maya Lin's words, is a place of remembrance to "appreciate how far this country has come in its quest for equality, and to consider how far it has to go."[19]

Thematic Strategies Across the Curriculum

Thoughtful thematic strategies also facilitate the process of teaching and learning across the curriculum from social studies to language arts to mathematics. Research and practice in curricular reform throughout the country suggest that learning is enhanced when students explore themes in depth and make connections from the combined vantage points of several subject areas. With a powerful case study like the Japanese-American internment experience or a thematic focus like "cloth" or "rivers" in the following examples, subject areas can reinforce each other across disciplines rather than work in isolation, thereby creating rich learning opportunities for students.

Cloth as a Source for Connection and Collaboration

Because of commitments to interdisciplinary team-teaching, many middle schools use integrated curricular strategies that address not only larger conceptual themes such as migration or identity, but also very concrete subjects such as "kites" or "walls" that allow for connections across the curriculum. The following example, focusing on "cloth" and Indian culture, is suggested via an electronic mail listserv that links middle school teachers with Asian Studies resource people as part of the Asia Society's national, collaborative curriculum and professional development initiative known as "TeachAsia." The message from Don Johnson, a professor of Asian Studies at New York University extends that of Rashmi Singh, director of the California-based resource organization, Education about South Asia-Vidya, Inc., who had responded to one teacher's question about using Indian saris as a curricular focal point.[20]

DATE: Fri, 24 Oct 1997 11:05:23
REPLY-TO: TeachAsia Collaboratives' Conversation
FROM: donald johnson
SUBJECT: RE: TeachAsia related news

In response to Rashmi Singh's post, I think she offered just the right perspective and advice on one of those potentially trivializing introductions to Indian culture. Since cloth is such a crucial part of Indian history (first use of cotton at various Harappan sites), why not use cloth in a deeper way? For example, tracing Gandhi's use of the symbol of cloth in the nationalist movement (spinning) boycotts of English cloth, etc. is one useful way to link the two. Also photos of Gandhi's own dress-code decisions makes a fascinating visual study of the importance of how what we wear symbolized our values. Just look at his early dress during his days in England as a student and trace his development to wearing the dhoti. Is this progress? Why did he do that? Why did he tell the English king, "You are dressed in plus fours, I am dressed in minus fours?" Why do all your kids wear L.L. Bean knock-offs of backpacks? Why do some kids wear baggy jeans and Khakis (Indian word) without belts and falling down? Cloth and clothing can be a great theme for India. All we are asking is to deepen the analysis however you begin. —Don

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> Just weighing in with my opinion re "dressing up": I have always gone to some length to distinguish between "costume" and what some of the "others" consider regular clothing. As someone who has been asked, "What do you call your 'costume'?" (salwar kameez, kurta pajama or sari) the image that comes to my mind in response is the Halloween concept of "costume"!...And with some of us this does not sit well. It is a fine line—and the Asian Art Museum was able to keep it in the sari portion of their India exhibit, so it can be done, it is just a function of how it is done. And as long as it is only the "hook" and there is real substantive information after that, and the distinction between looking at the subject/area from the outside or inside is clear...just like the "meat of the matter" regarding Hinduism does not sit well!...Checking with someone of that ethnicity prior to doing something like this always helps. Good luck, —Rashmi

Sharing these brief e-mail communications is useful because they offer rich ideas about thematic content and because this type of dialogue models connections between K–12 teachers and community- or university-based colleagues with expertise in the areas of Asian and Asian American Studies. We need more of these exchanges which can be facilitated, in part, through Internet technology.

Rivers as Connections Across the Curriculum

A more detailed example of thematic strategies connecting across the curriculum is offered below focusing on the Mekong River. This example is excerpted from the work of Sharon Jones Phinney and Jen DuBois, two secondary school teachers who collaborated as part of an intensive three-day summer institute on multicultural curriculum design that Susan Hinkle and I facilitated in 1995 for the National Association of Independent Schools. Although they had few materials and no prior working relationship with each other, Sharon and Jen successfully developed an effective strategy to explore connections between several Asian countries across multiple disciplines.[11]

By examining their Rivers unit overview, we can envision how these and other connections using geography, history, politics, economics, anthropology, etc., can engage students in powerful and relevant learning about Asia. Though not their intention, we can also readily connect the unit to Asian American Studies perspectives. For example, in addition to exploring the unit's suggested/required readings and websites, students can conduct interviews with Asian immigrants and refugees from those same countries to gain first-hand knowledge about the life and meaning of the Mekong. Hmong refugee women's hand-embroidered story cloths (pa'ndau), for example, frequently include representations of the Mekong that can inspire meaningful questions and rich sharings of experience.[22] In the process, students can also develop valuable research and communication skills to successfully plan, carry out, and analyze their interviews. Students can follow the river theme further by investigating the lives of those formerly Mekong-linked populations who have resettled as refugees and immigrants along the Mississippi—the Lao and Hmong in St. Paul, Chinese in Memphis, and Vietnamese in New Orleans. The sites and stories along these rivers must be breathtaking, if we look and listen.

Rivers as Pathways that Connect People

Sharon Jones Phinney and Jen DuBois

Core Values/Goals To empower students to become active participants in their own learning and to engage students in a multicultural learning process; To gain insights into and respect for voices of self/peers and other peoples by exploring connections.

Brief description Rivers are explored as a means to make connections between cultures. We begin this process by investigating cultures along the Mekong. Students are then asked to choose their own river, to do a study of the river's cultures, and to introduce their findings to the class.

Significance of Mekong The Mekong runs through Tibet, China, Thailand, Myanmar, Cambodia, and Vietnam. These countries have distinct cultures, but share the Mekong. We explore commonalities that the people who live along the Mekong have to each other and to the

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river. This river is less known to students, the area has a history of political strife, and its people are poised to go through some serious industrial, cultural, and technological changes.

Curriculum structure The curriculum is meant to be interdisciplinary, beginning in the social studies classroom. Examples of how subject areas might make connections include:

Social Studies Students will make connections between cultures, with each other, nature, and their communities by taking a journey down a river. This journey will be a process-based, collaborative effort of exploring cultural connections along the river. Students will develop skills, attitudes, understanding, and appreciation for cultures found along the river.

English Explore the symbolism of rivers through poetry, fiction, nonfiction. The literature would not necessarily have to do with the Mekong, but special effort should be made to find references to the Mekong.

Physical Science Devise ways of measuring the speed, velocity, and acceleration of a nearby river. Use Newton's laws to explore the forces found around and within rivers. Investigate the designing of boats. Look at buoyancy force within the context of rivers. Build boats with similar designs to the ones built by the culture that students are studying. Share design principles, reasons for materials choice, and design authenticity. Race boats down a river. Develop a system to measure speed, velocity, acceleration of boats, or possibly the efficiency of the different boat designs.

Biological Science/Environmental Science Study the ecosystem of a river nearby; continue that study by exploring unit on specific rivers. Consider questions like: What is the human impact on rivers? How might the ecology of the river change in the future? What are some of the other factors affecting the river's ecosystem?

Religion/Philosophy Buddhism is the major religion of the countries along the Mekong. How is it shared and adapted from one country to another? How does it relate to life on the Mekong?

Language Introduce students to words that are the same or have similar roots which developed among different river cultures. Look for reasons why these word are common (political, trade-based, food, social). What does this say about language as a whole?

Math Introduce formulas being utilized in physical science class (simultaneously). Students write story problems that incorporate these formulas into river situations and river culture settings/physical science class. Solve each other's story problems. Interpret data using graphical analysis. Discuss significance of findings.

Making Connections Through Culture

The examples of making connections across the curriculum using themes such as cloth or rivers also highlight the importance of viewing cultures as dynamic and diverse, rather than static and homogeneous. In the process, we are reminded once again to examine critically our own stereotypes and assumptions. For example, what do we truly think or imagine is "traditional" or "modern" or "authentic" or "foreign" or "Asian" or "Asian American"? These are challenging but important questions for both our students and ourselves to consider explicitly, as the following sections also suggest.

Rejecting and Respecting Folktales and Martial Arts

Near the Mekong River in Laos—the Land of a Million Elephants—legend tells of an elephant path winding through the jungle. Each day, the elephants promenade, using their trunks to sweep any litter from the path to keep it clean. Humans may walk along the path with the elephants as long as they are quiet and orderly. If you make a lot of noise and call undue attention to yourself, however, the elephants will come and sweep you away with the rest of the debris littering the path.

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Traditional Asian folktales, legends, and proverbs are replete with rich imagery, imaginative characters, and important moral and social lessons reflecting highly developed value systems. Qualities of loyalty, honesty, perseverance, filial piety, and respect for elders, together with emphases on harmony and group welfare over individual interests, as in the tale of the elephant walk, are highlighted through explicit cues and implicit expectations.

How do these values and world views of various Asian and Pacific cultures, shaped in part by Confucianism, Buddhism, Hinduism, Shintoism, and animism, take root in the U.S.? What influence do they continue to exert for Asian Americans? More importantly, what positive impact can they exert for the larger society? How might electoral campaigns be different, for example, if political candidates were grounded in Confucian views of leadership or Buddhist principles of harmony and karma?

However, at a recent national meeting of teachers, writers/producers, and scholars convened by the Civil Liberties Public Education Fund to coordinate development and dissemination of Japanese-American curriculum resources, participants were asked how did they most want educational publishers to help all students learn in more substantive ways about Asian Americans. This group of predominantly Asian American educators asserted without hesitation, "Publish more than just Asian folktales and holiday stories!"

For many students, however, especially in elementary grades, their only exposure to Asian cultural traditions comes with recognition of ethnic celebrations like Diwali or Têt or Chinese New Year. But if holidays are the only times during the year when Asian ethnic content is brought into the classroom, then students learn to be tourists rather than competent members of a global, multicultural society.[13]

Like folktales, martial arts traditions may be popular but also problematic in our curriculum. Though rich with historical and cultural meaning, their beauty, subtlety, and profound energy are often lost in translation and transmission in the classroom. Images of karate, tai chi, and samurai swords, like icons/masters such as Bruce Lee, Jackie Chan, and Michelle Yeoh, walk a dangerously fine line between Hollywood stereotypes and cultural awareness. Because the likelihood is so great for distortion and misrepresentation, many Asian American Studies educators quickly dismiss or reject curricular plans that feature superficial forms of folktale rituals, costumes, and martial arts—spring rolls and kung-fu performances at a school's "Asian Culture Day," for example, even if (or especially because) the audience is enthusiastic. In contrast, Bruce Lee's multiracial identity and family relationships or his confrontations with discrimination in the U.S. film/television industry provide powerful connections to the Asian American experience and far more substance for teaching and learning than do his equally powerful fists of fury. Therefore, if we have a goal of respecting rather than rejecting traditional Asian cultural forms, values, and practices, then the dedication and discipline of our study need to show.

Investing in Language and Culture

The need for thoughtful, multicultural teaching and learning of traditional Asian values and world views is important for all students, but also has particular meaning for many Asian American students. If provided without isolating and exoticizing students or singling them out as experts, such a curriculum can significantly decrease the distance Asian American children must travel between the linguistic and cultural worlds of home and school, and thereby increase the support and resources available for them to learn effectively.

Demographic projections show that a major shift will occur in the school-age Asian American population during the next twenty years, with a spectacular increase in the numbers of American-born children with immigrant parents. This is cause for urgent concern, given detailed findings by Lily Wong-Fillmore and colleagues in a landmark study providing evidence that as language-minority children learn English in the U.S., they lose their native language and, by extension, their culture—the younger the age, the greater the effect—due to the dominant status of English in early childhood education programs and the larger society.[14]

Wong-Fillmore clearly shows that as the home language and culture are lost in the process of acquiring English, family relations also erode. The following example may well represent the future of inter-generational relations projected for many Asian American families with immigrant parents and American-born children:

> An interviewer told the story of a Korean immigrant family in which the children had all but lost the ability to speak their native language after just a few years in American schools. The parents could speak English only with difficulty, and the grandmother who lived with the family could neither speak or understand it. She felt isolated and unappreciated by her grandchildren. The adults spoke to the children exclusively in Korean. They refused to believe that the children could not understand them. They interpreted the children's unresponsiveness as disrespect and rejection. It was only when the interviewer, a bilingual Korean-English speaker, tried to question the children in both languages that the parents finally realized that the children were no longer able to speak or understand Korean. The father wept as he spoke of not being able to talk to his children. One of the children commented that she did not understand why her parents always seemed to be angry.[15]

It is ironic that the strengths and cultural values of family support which are so often praised as explanations for the academic achievement of Asian American students are severely undercut by the lack of programmatic and policy support for broad-based bilingual instruction and native language development, particularly in early childhood education. The unfortunate cost of such policies is the sacrifice of substantive communication and meaningful relationships across generations within many Asian American families and the squandering of linguistic and cultural resources within the society.

Furthermore, given the successes of two-way Spanish/English language immersion programs across the country, in terms of students' cognitive and social development, the lack of investment in comparable models of Asian language instruction significantly limits the options of native

English-speaking students of all backgrounds, in addition to those students who only have support for Asian language learning at home.[26]

It is also regrettable that we do not systematize more effective professional relationships between teachers and students in ESL and Asian bilingual programs with those who are developing Asian and Asian American Studies curricular resources and strategies in mainstream classrooms.[27] Supporting and sustaining linkages between human resources within a school or school system to support students' learning can be as important as having coherent, conceptual connections to guide the curricular content. Quite simply, connections between people in classrooms and schools matter. This is especially true in terms of the power of pedagogy.

Pedagogical Strategies of Connection

While transforming curricular content through Asian/Asian American connections is the focus of this essay, I constantly see in the realities of my own classrooms that we must also attend to the hidden curriculum of classroom dynamics and pedagogy in order to create comfortable spaces for ourselves and our students to take risks in sharing and learning together—particularly for any Asian or Asian American students whose stories and life experiences are being represented.

For example, pedagogical methods of bringing the curriculum to life through videotapes, portraits, oral histories, literary works, and online interactions help to illustrate how social issues or historical themes relate to real people with whom students can identify. Providing structured opportunities for students to focus their thoughts by responding to predefined discussion questions or taking part in "think-pair-share" routines or free-writing for two minutes before full-class discussions are also productive. Journal-writing, periodic reflection memos, open-ended feedback, or focused questioning using index cards at the end of a particular class, and ongoing dialogue via electronic mail are each low-pressure but effective ways to involve students as a course evolves during the term. Cooperative learning strategies, role-play scenarios, and group projects further engage students to learn and share with each other.

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Through these types of teaching practices, the classroom itself becomes a community connected by both the course's content and its learning environment. In fact, with issues and questions about cultures, stereotypes, and identities being embedded in Asian and Asian American Studies curricular content, the ongoing process of community-building in the classroom must be a central task for teachers. Furthermore, while these learner-centered pedagogical strategies are particularly effective in respecting and responding directly to the cultures and needs of Asian immigrant students, they also tend to be supportive teaching practices for students in general.

Connections Through the Power of Names

One particular pedagogical strategy with transformative power involves recognizing the meaning and significance of students' names. Families in any culture give children specific names for many reasons. Sometimes the meaning of a name embodies qualities that parents hope their children will develop or demonstrate. Sometimes a name is given in honor of another individual who has been important to the family or its society. Sometimes a name is chosen simply because it looks or sounds good. Everyone has stories that accompany their names, although those stories are not always known.[illegible]

Names have particular pedagogical power for Asian and Asian American students, and provide significant insights for all students about issues of language, culture, identity, and power. Many Asian immigrant and refugee students, for example, do not challenge the authority of their teachers or supervisors or even their classmates when their names and identities are mispronounced or misunderstood. According to Toan, a Vietnamese student who has been teased repeatedly because of his family name:

> Under these circumstances, I always responded with a smile. However, my smile did not mean that their joke was funny. I guess they did not realize that a smile can be a mask that hides your fears every time you do not want to disclose your emotion.

Frequently, students adopt new names in order to make pronunciation and recognition easier for others. King Foon (pronounced Ging Foon), a Chinese immigrant student, recalled:

> One time my professor called my name "King." I felt so uncomfortable when other students stared at me. Probably they thought my "name" was too boastful. One of my classmates made joke of me. She asked why I did not have the name "Queen" instead of "King" and she said "Queen" was more appropriate for female. In order to be more convenient for me and the professors, I use "Maria" as my name.

On the other hand, when teachers do make the effort to learn and pronounce students' names correctly, the positive emotional and educational impact on students is clear. Uyen, for example, recalls:

> I was so surprised when my professor called my name in Vietnamese. It made me feel at home, just like in my country. After that, I really looked forward to that class.

This is not only the case for Asian and Asian American students, of course. By appreciating the power of names in our pedagogy, we can build on the excitement and motivation expressed by Uyen, and redirect the frustration and alienation experienced by Toan, King Foon, and others from all cultural groups in our classrooms. In the process, we can also share and learn much about similarities and differences in language, culture, family, and society in profound and personal ways, while modeling a fundamental commitment that respects students' identities, regardless of background. In classrooms with these pedagogical connections, students like Anthony, a third-generation Italian American, also reflect:

> Never before have I felt so close and so concerned about a group of people in my life, not even my own cultural background has been able to stir up such emotions.

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Concluding Reflections

Many have written about the necessity for students and teachers to be exposed to a more comprehensive Asian Studies curriculum in order for the United States to maintain or regain a competitive advantage in global politics and business. That rationale does not move or motivate me, however.

Rather, I opened this essay by introducing several individuals—Mr. Zhang, Sanjeev, Mrs. Kim, Mrs. Muoi, etc.—whose personal lives illustrate the interconnected nature of Asia, Asian Americans, and all of us within the context of the coming Pacific Century. The examples of curricular and pedagogical strategies and themes offered here reflect my own efforts to teach in integrative, empowering ways, especially for immigrant students who comprise the majority of my classroom population.

My students' voices and experiences remind me daily that even if we design conceptually clear and concrete curricular links between Asian and Asian American Studies, ultimately the most meaningful links for teaching and learning are found in the lives, struggles, and dreams of real people. Isn't appreciating that simple truth so much a part of what motivates us to teach in the first place?

With this in mind, I recall a breakthrough research report on urban education, which concluded in 1993 that the fundamental crisis in urban schools is not fiscal or curricular or administrative. In essence, the multi-year study discovered an absence of caring relationships at every level of interaction—between students and students, students and teachers, teachers and administrators, professional and classified staff, school and home, etc.[29] Their finding resonates deeply for me in both my personal and professional work.

If nothing else, then, I offer this process of envisioning and establishing genuine curricular and pedagogical connections between Asian and Asian American Studies as a way to reground our teaching and learning within core commitments of societies and cultures where one's context is defined by group relationships, shared responsibilities, and collective identities. This is, or should be, the heart of education reform. We still have so much to learn.

Notes

1. Beginning in the late 1980s, numerous articles and lead stories in both scholarly publications such as the *Proceedings of the Academy of Political Science* and popular media such as *Newsweek* began referring to the twenty-first century as a time in which the economic, political, social, and cultural influences of Asia and the Pacific Rim would become increasingly significant, if not dominant, for life in the U.S. and worldwide. Hence the term "Pacific Century" was coined to contrast with notions of the twentieth century representing an "American Century." See, for example: Ellen K Coughlin, "Scholars Turn Westward to the Pacific Rim," *Chronicle for Higher Education* 35 (17 May 1989): A1, A10. For an example of how this perspective was "translated" for students, see Hyung Woong Pak, *The Pacific Rim* (New York: Scholastic, 1990).

2. Reported by ThaiDuong Phan, unpublished paper, 1997.

3. A useful journal in this regard is *Education About Asia*, published semi-annually by the Association for Asian Studies.

4. See, for example: Sucheta Mazumdar, "Asian American Studies and Asian Studies: Rethinking Roots," in Shirley Hune, Hyung-chan Kim, Stephen S. Fujita, and Amy Ling (eds.), *Asian Americans: Comparative and Global Perspectives* (Pullman, Washington: Washington State University Press, 1991), pp. 29–44; Asian American Journalists Association, *Project Zinger: The Good, the Bad, and the Ugly* (San Francisco: Center for Integration and Improvement of Journalism, 1991) and Asian Americans: A Handbook on How to Cover and Portray the Nation's Fastest Growing Minority Group (Los Angeles, 1989); Council on Interracial Books for Children, *The Portrayal of Asian Americans in Children's Books*, vol. 7. # 2 & 3, 1976; Russell Leong (ed.), *Moving the Image* (Los Angeles: Visual Communications and UCLA Asian American Studies Center, 1991); or the videotape *Slaying the Dragon* (58 min) by Debra Gee and Asian Women United, distributed by Crosscurrent Media.

5. See, for example, Coramac Richey Mann and Marjorie S. Zatz (eds.), *Images of Color, Images of Crime* (Los Angeles: Roxbury Publishing, 1997).

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6. Peter N. Kiang and Jenny Kaplan, "Where Do We Stand; Views of Racial Conflict by Vietnamese American High School Students in a Black-and-White Context," *Urban Review* 26 (2) (1994): 96.

7. This categorizing of countries by geographic subregion is only one way of conceptualizing a map of Asia, however. Alternative maps would be quite different if based, for example, on religion or ethnicity or agricultural production, which, like nation-state boundaries, are important influences on the daily lives and outlooks of people.

8. Samath Yem, quoted in Susan Moffat, "Splintered Society: U.S. Asians," *Los Angeles Times*, 13 July 1992, 1, pp. 20–21.

9. See Maria P.P. Root (ed.), *The Multiracial Experience: Racial Borders as the New Frontier* (Thousand Oaks, Calif.: Sage, 1996); and *Racially Mixed People in America: Within, Between and Beyond Race* (Thousand Oaks, Calif.: Sage, 1991).

10. See Edward W. Said, *Orientalism* (New York: Vintage-Random House, 1978).

11. Asian American communities represent essential resources for teachers and schools. See Bouy Te, Joan May T. Cordova, Wendy Walker-Moffat, and Joan First, *Unfamiliar Partners: Asian Parents and U.S. Public Schools* (Boston: National Coalition of Advocates for Students, 1997); Laurie Olsen, *An Invisible Crisis: The Educational Needs of Asian Pacific American Youth* (New York: Asian Americans/Pacific Islanders in Philanthropy, 1997).

12. See Gérard Chaliard and Jean Pierre Rageau, *The Penguin Atlas of Diasporas* (New York: Viking, 1995); and Rachel Warner, *The Migration Series: Indian Migrations* (New York: Thomson Learning, 1995).

13. George Takei, *To The Stars* (New York: Pocket Books, 1994), pp. 59–60.

14. A 1997-produced, 55-minute video documentary, *Letters to Thien,* is available from Adrian J. Rodriguez, c/o <rodriguez@sou.edu>. For information and a video excerpt, contact: <http://www.accelerated.com/Fusion>.

15. Many new books, exhibits, performances, videos, CD-ROM and World Wide Web resources, and curriculum guides about the Japanese American internment experience are becoming available through the support of the Civil Liberties Public Education Fund—a body established by Congress in 1997 to fulfill the final component of the U.S. government's redress commitment (in addition to a formal apology and individual monetary payments to survivors). Other suggestions for available materials include: *Commission on Wartime Relocation and Internment of Civilians, Personal Justice Denied* (Washington, D.C.: Government Printing Office, 1982); Peter Irons, *Justice at War: The Story of the Japanese American Internment Cases* (New York: Oxford University Press, 1983); Deborah Gesenway and Mindy Roseman, *Beyond Words: Images from America's Concentration Camps* (Ithaca, New York: Cornell University Press, 1989); Maisie and Richard Conrat, *Executive Order 9066* (Los Angeles: University of California, 1992); *Kinenhi: Reflections on Tule Lake* (San Francisco: Tule Lake Committee, 1980); Sheila Hamanaka, *The Journey: Japanese Americans, Racism, and Renewal* (New York: Orchard Books, 1990); Yoshiko Uchida, *Journey to Topaz* (New York: Scribners, 1971, 1985) and *Journey Home* (New York: Atheneum, 1978); Media suggestions include: *The Color of Honor* (90 min) by Loni Ding, Crosscurrent Media; *Unfinished Business* (60 min) by Steven Okazaki, Crosscurrent Media; *Family Gathering* (28 min) by Lise Yasui, New Day Films; and *Honor Bound* (60 min) by Wendy Hanamura.

16. See Minfong Ho, *The Clay Marble* (New York: Farrar Straus Giroux, 1991); Katsuyo K. Howard (ed.), *Passages: An Anthology of the Southeast Asian Refugee Experience* (Fresno: California State University, 1990); Nancy Price Graff, *Where the River Runs: A Portrait of a Refugee Family* (Boston: Little, Brown, 1993); Suchen Chan (ed.), *Hmong Means Free* (Philadelphia: Temple University Press, 1994); Nazli Kibria, *Family Tightrope: The Changing Lives of Vietnamese Americans* (Princeton:

Princeton University Press, 1993); and De Tran, Andrew Lam and Hai Dai Nguyen, *Once Upon a Dream: The Vietnamese American Experience* (San Jose: San Jose Mercury News, 1995).

17. See, for example, Sal Lopes, *The Wall: Images and Offerings from the Vietnam Veterans Memorial* (New York: Collins Publishers, 1987); Smithsonian Institution, *Reflections on the Wall: The Vietnam Veterans Memorial* (Harrisburg, Penn.: Stackpole Books, 1987); Jan C. Scruggs and Joel L. Swerdlow, *To Heal A Nation: The Vietnam Veterans Memorial* (New York: Harper & Row, 1985); the Academy Award-winning film, *Maya Lin: A Strong Clear Vision* (100 min) by Freida Lee Mock; and the CD-ROM *Beyond the Wall*, produced by Magnet Interactive Studios, 1995.

18. "Thomas Moorer," in Larry Engelmann, *Tears Before the Rain: An Oral History of the Fall of South Vietnam* (New York: Oxford University Press, 1990), p. 158.

19. Arthur S. Harris, Jr., "Remembering the Martyrs," *The Boston Globe*, January 20, 1991, B21.

20. The e-mail excerpt is included here with permission from the Asia Society's TeachAsia program. See <http://www.askasia.org> for more information.

21. Sources recommended by Phinney and DuBois include: Thomas O'Neill, "Mekong River," *National Geographic*, vol. 183, No. 2 (1993): 2–35; Marlise Simon, "Asia Trek Yields Mekong River's Source," *The New York Times*, April 17, 1995; Michael Yamashita, *Mekong: A Journey on the Mother of Waters* (New York: Takarajima Books, 1995).

22. See Pegi Dietz Shea, *The Whispering Cloth* (Honesdale, Penn.: Boyds Mill Press, 1995); and Dia Cha, *Dia's Story Cloth* (New York: Lee & Low Books, 1996).

23. Examples of effectively using traditional cultural celebrations as a starting point to introduce Asian American characters and storylines are the Multicultural Celebrations Series books produced by the Boston

Children's Museum and published by the Modern Curriculum Press. See, for example, *Korean Children's Day* by Ruth Suyenaga with Young Sook Kim and Young Mi Pak, *Dara's Cambodian New Year* by Sothea Chiemrouem, *Chinese New Year's Dragon* by Rachel Sing, *Tet: the New Year* by Kim-Lan Tran, and *Obon* by Ruth Suyenaga.

24. See Peter N. Kiang and Vivian W. Lee, "Exclusion or Contribution: Education K–12 Policy," in *The State of Asian Pacific America* (Los Angeles: LEAP Asian Pacific American Public Policy Institute and UCLA Asian American Studies Center, 1993), pp. 25–48.

25. See Lily Wong Fillmore, "When Learning a Second Language Means Losing the First," *Early Childhood Research Quarterly* 6(3) (1991): 323–47; and Lily Wong-Fillmore, "Preschoolers and Native Language Loss," MABE Newsletter, Massachusetts Association for Bilingual Education (Spring 1991): 2.

26. Many studies have documented these impacts. For example, see Sidney H. Morrison, "A Spanish-English Dual-Language Program in New York City," *Annals of the American Academy of Political and Social Science* 508 (March 1990): 160–169.

27. For a powerful example that suggests this type of potential, see Fan Fang, "Traveling the Internet in Chinese," *Educational Leadership* 54 (November 1996): 27–29.

28. This section is adapted from the introduction to *Recognizing Names: Student Perspectives and Suggestions for Pronouncing Asian Names—A Guide for the UMass Boston Community*, University of Massachusetts Boston, 1995.

29. Mary Poplin and Joseph Weeres, *Voices from the Inside: A Report on Schooling from Inside the Classroom* (Claremont, Calif.: Institute for Education in Transformation, Claremont Graduate School, 1993).

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Developing National Standards for Asian Studies: Issues for Reflection[1]

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The Movement Towards National Curriculum Standards

Observers report that the United States is perceptibly moving toward a more national, performance-based view of curriculum policy. This effort has increasingly focused on curriculum as a key mechanism for improving student performance (Elmore and Fuhrman 1994). Not surprisingly this movement has generated considerable controversy, as the attempt to establish educational standards represents a profound and unprecedented shift in educational practice in the U.S. (Smith, Fuhrman, and O'Day 1994). Considerable debate has arisen about whether such standards would succeed in raising performance, and what, if any, should be the governmental role in their creation.

Responding to the critics, Smith, Fuhrman, and O'Day (1994, 27–28) argue that U.S. schools operate under a de facto national system of basic-skills competencies and minimal expectations. This "de facto national system" virtually guarantees that our schools will not produce outcomes of the same caliber as other developed nations. The only prudent alternative is to set challenging national standards for all our students. In response to the criticisms that national standards would not be able to reflect or respond to the diversity of education in our nation or that they would result in an increased federal role in what has been the province of the state and local governments, Smith, Fuhrman, and O'Day argue:

> We could avoid these problems, however, if we were to develop and implement challenging standards through a national (not federal) and voluntary (not mandatory) process that allowed for flexibility at the state and local level. Evidence suggests that if standards are properly implemented, challenging and high-quality national standards could potentially have a substantial positive effect on student achievement, the quality of teachers and schools, and educational equity in our nation. (1994, 28)

Whatever one's feeling is about the movement toward national curriculum standards, the fact remains that professional associations in each of the key subject areas have established processes to devise standards, some with support by the U.S. Department of Education.

National Standards and International Studies

As one might expect in a diverse community of professionals, there is no unified response to the challenge of national standards in the international studies/global education community. Some feel that it is already too late to join the movement and that any effort would risk being rushed and sloppy in order to be timely. Others worry that developing separate standards for international studies is the wrong approach—that international/global perspectives need to be infused in all the curriculum fields or at the very least the mainstream disciplines. Advocates of international studies standards, in turn, maintain that given the dramatic and historical shift in curriculum policy, it is essential to be part of the action and that "late is better than never." They further contend that while it might be worthwhile to lobby the other subject matter areas for inclusion of international perspectives,

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this is not likely to be an effective strategy. Traditionally, most subject matter areas treat international perspectives as an afterthought. The international studies agenda, these advocates argue, will only suffer by staying on the sidelines in the movement toward national curriculum standards.

In "Developing National Standards for International and Global Education," a concept paper developed for the Center for Global Partnership, Smith (1994) maintains that while there are many laudable ongoing efforts to develop educational standards, culture and international studies remain largely unaddressed. While Smith recognizes that some aspects of culture and international studies will be dealt with appropriately in foreign language, geography, and world-history standards efforts, he concludes that these existing efforts do not adequately include a comprehensive approach to culture and area studies.[2]

Smith offers an approach for developing standards for international studies in order to answer the question of what should all American students be expected to know and understand about the world and how it works. He identifies two broad areas for exploration: (1) Global Issues and Topics and (2) Culture Studies and Area Studies. In the first category he includes global issues such as the environment, resources, population, economics and trade, world peace and security, human rights and human values, hunger, and ethnic conflict. In the second he includes the traditional area or culture studies (e.g., Africa, Asia, the Middle East), the intercultural experiences related to exchanges, and intercultural experiences related to the increasing cultural diversity of U.S. classrooms. While Smith recognizes that these two dimensions of international studies are closely interconnected, he suggests that as a starting point, concept papers be developed separately for each of the dimensions. He further suggests the possibility of using Asian Studies as a model for developing national standards in area and culture studies.[3]

National Standards for Asian Studies

In response to the more general framework presented by Smith (1994), in this paper I reflect on the problem of developing national standards for the teaching of Asian Studies in U.S. schools. The paper seeks only to present the issues related to an effort to establish standards for teaching and learning about Asia. The resolution of these issues and ultimately the establishment of the standards themselves would be the result of the kind of long-term group process described by Smith.

In this paper I identify three important areas to be considered in the proposed development of national standards for teaching and learning about Asia in U.S. schools. First, we will look at the problem of how Asia or Asian Studies might be defined in the construction of such standards. In this context we have to confront the vastness and diversity of Asia, and different conceptualizations of the field of Asian Studies. Second, we will address the issue of how we might relate the development of such standards to the existing curricular frameworks of schools, i.e., how can we develop standards for a field that has only marginal legitimacy in the schools? The third issue looks at the problem of defining and developing standards themselves, and examines what types of standards might be most relevant to Asian Studies.

Conceptualizing Asia

Our first area of concern is the conceptualization of Asia. Here the vast size and diversity of Asia is problematic in itself. As Kublin (1962) warned us, while it may be worthwhile to seek commonalities in the cultures of Asia, such efforts should not obscure the existence of equally profound differences. Though the term "Asia" is useful in locating and identifying a large part of the globe's territory, its application is limited beyond this because peoples, cultures, and ideas have ceaselessly intermingled across the somewhat arbitrary lines of continental demarcation: "Asia, in short is an idea, a concept, and an attitude of mind, useful for the organization of some types of data but meaningless or constrictive for various other purposes." (Kublin 1962, 203)

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Using a geographical definition of Asia is thus probably not useful in establishing standards (outside of geography itself). Is it even useful to try to establish standards with the totality of Asia as a referent? The answer is: probably not. Complicating this issue is the fact that in recent literature Asia has been linked to the countries of the Pacific. In its broadest version this conceptualization, usually referred to as "Asia and the Pacific" or the Asia/Pacific region, adds the island countries of Melanesia, Micronesia, and Polynesia as well as the continent of Australia, or what geography texts once referred to as "Oceania," to the countries commonly included in Asia.

Therefore, on the one hand, we are faced with a conceptualization of Asia that is so broad as to be virtually useless, and on the other, with 60+ individual nations for which the creation of specific standards would be unwieldy. A compromise might be to develop standards for the accepted regional divisions of Asia, namely South, Southeastern, Southwestern, Central, and East Asia (with the potential addition of "Oceania"). But even this list is problematic. Generally, texts attach Southwestern Asia to the Middle East region. Except for the Mongols, Central Asia is virtually nonexistent in the precollegiate curriculum. And Russia is both a European and an Asian nation. One could then argue that from a curricular standpoint the three dominant regions are South, Southeast, and East Asia. Thus, one approach might be to divide the treatment of standards by these three regions and only deal holistically with Asia in the context of geography courses.

A more traditional approach has been to focus on the "major centers of civilization." For example, some thirty years ago Kublin (1962) argued that in terms of both importance and feasibility, China, India, and Japan deserve to be the sine qua non of the study of Asia. In addition, he adds, "a tenable case, with qualification, may be made for the extension of area coverage to include Southeast Asia" (Kublin 1962, 199). The importance of these historical and cultural complexes notwithstanding, in the 1990s it may be considerably more difficult to confidently designate "major centers of civilization," or to make condescending remarks about the importance of Southeast Asia.

Yet to be fair, it must be recognized that teaching about China, India and/or Japan still constitutes the great bulk of instruction about Asia in U.S. schools. One could then argue, at least from the point of view of feasibility and curricular relevance, that one should focus the development standards on these three "great traditions" of the region. A counterargument might be that this approach would ignore both the unique contribution of many of the "lesser" traditions of the region as well as dramatic emergence of many other countries in Asia into major economic powers. We will further explore this issue of curricular relevance and feasibility in the next section.

Asian Studies: The Curricular Context

Most of the educational standards efforts to date have dealt with fields of study well established in the curriculum, e.g., mathematics, world history, etc. Very few school systems mandate the teaching of Asia. In proposing standards for a field traditionally underrepresented in the curriculum, one immediately confronts the fact that there is no standard syllabus to react to because there is no particular slot for Asia in the curriculum. While in the best of all possible worlds, one might wish to establish an absolute set of standards for the teaching of Asia, standards created in isolation from existing curricular frameworks risk being irrelevant. So the first issue to be raised is what curricular referents will be used in the establishment of standards for the teaching of Asia.

The most important recent review of Asia in the curriculum—Columbia University's *National Review of Asia in American Textbooks*—looked at Asia in the context of three general course headings: world history, world cultures, and world geography. This approach has distinct advantages. These courses tend to treat Asia *qua* Asia. However, it is also true that the existence of Asia in these texts does not mean that Asia is treated either systematically or centrally. And the ability of teachers (in most states) to choose among the world areas they cover in such courses makes it likely that the teaching of Asia is an also-ran to the world areas with which teachers are more familiar.

The haphazard way in which Asia is treated in the crazy quilt of America's curriculum results in a kind of irony. Simply because of its established place in the curriculum at multiple levels, the U.S. history course is probably the locus of much—if not most—of the teaching about Asia in our schools. Starting with the migration of the Western Hemisphere's original inhabitants from Asia, one finds elements of Asia throughout U.S. history texts. It is common to find Marco Polo in the chapter on the Columbian "discovery." Of course Asia then disappears for the most part until the Chinese migrations of the nineteenth century. But as the U.S. emerges as an imperialistic world power and fights three land wars in Asia in the twentieth century, considerably more pages are devoted to Asia. U.S. textbooks' predilection for political-military history only increases this attention.

Of course, Asia in the context of U.S. history is not Asia *qua* Asia. It is Asia as an extension of U.S. interests and policy. So the lights on the world map only go on when some U.S. interest is at stake. This has been described as like "being in someone else's movie," much as Native Americans are treated in the standard movie western. And the political-military bias of U.S. history textbooks emphasizes those Asian countries with which we have had serious conflicts: namely Japan, Korea, and Vietnam. China gets attention as an ally in World War II and as an enemy in Korea and the Cold War. Our former colony, the Philippines, gets somewhat less attention. However, it is not the quality of the treatment that is at issue here. I simply want to emphasize that a significant amount—if not the bulk—of teaching about Asia in U.S. schools may occur in the context of U.S. history. This is underlined by the fact that in many states the U.S. history course is taught at three levels—usually the fifth, eighth, and eleventh grades.

There are two points I would like to make here. First, following the lead of Columbia's landmark textbook study, we could use the most commonly taught course frameworks as our referents for standards. These courses are world history, world cultures, and world geography. My second point is that we should consider the addition of U.S. history to this mix. This approach would emphasize secondary education, but legitimately could include grades 5–12. Dealing with grades K–4 is more problematic, but could be done with reference to the "expanding communities" curriculum prominent in the early grades.

We must acknowledge the problems inherent in an approach that uses existing curriculum frameworks. First, by limiting ourselves to the existing curriculum in the interests of pragmatism, we may not necessarily be constructing the best set of standards for the study of Asia. Will this approach filter out some important standards? Secondly, in a related point, the existing curricular-framework approach puts the study of Asia squarely under the field of social studies. Alternatively, do we want to look at Asia across the curriculum even in areas where the inclusion of Asia is nil or nearly so, e.g. in the literature or arts programs?

Asians, Asian-Americans, and Standards

Smith (1994) argues that the intercultural experiences of the classroom are related to international studies education and need to be carefully explored for inclusion within international studies education standards. This is too broad a topic to be fully discussed here. Let us just cite such factors as the growing number of Asians living and/or studying in the U.S., the very much smaller number of Americans living and studying in Asia, and the growing number of Asian Americans in the U.S.

Asian and Pacific Americans are the fastest growing segment of our population according to the 1990 Census. From approximately 1 percent of our population in 1970 they have grown to 3 percent in 1990, and are projected to be 8 percent by the year 2020. Asian Americans, because of their relative concentration in certain states and metropolitan areas, have been able to put pressure on school authorities to recognize their experiences as part of the curriculum. Asian and Asian American economic success, entrepreneurial skills, and academic achievements—real or perceived—have sometimes created interracial tensions and conflicts in the U.S. At the same time, growing communities of Asians—usually connected with Asian economic enterprises or universities—have put pressure on local schools to adjust curricular offerings (for example, to offer instruction in Asian languages and culture).

I agree with Smith that in constructing standards we would be remiss not to consider both the historical and contemporary ramifications of the Asian experience in the U.S. This again suggests some attention be paid to standards for the teaching of U.S. history. It also suggests that Asian American educators need to be included in the process of determining standards from the outset. Finally, those developing standards might also be advised to address the issue of the great imbalance between the numbers of Asians enjoying intercultural experiences in the U.S. versus the much smaller number of U.S. citizens having opportunities for intercultural experiences in Asia.

Defining Standards

Even if we resolve these two issues—the conceptualization of Asia and its curricular context, we are still faced with the complex issue of defining standards themselves. Despite the recent multiplicity of reports on standards, there is still a considerable lack of clarity in the use of the term "standard." The Smith paper (1994) gives a brief overview of some of the common nomenclature, but here I have chosen to go beyond Smith's list to broaden the discussion. Let me offer some terminology and commentary that may facilitate discussion.[4]

1. **Overarching Statement** According to Smith, Fuhrman, and O'Day (1994), this statement should describe briefly and in general terms a vision of the nature of the education standards for the content area—in our case, Asia. It should emphasize a theoretically and pedagogically coherent presentation of up-to-date subject matter and high expectations for all students.

   Comment: Because of the conceptualization issues raised in this paper, I think it will be especially crucial to start any standards on the teaching of Asia with a consensual vision of what is important and why.

2. **General Learner Outcomes** These are general skills that all students should learn and use in all school work regardless of the specific subject matter. They could include such generic skills as the ability to take responsibility for one's own learning, the ability to work with others, the ability to use complex thinking skills, and the ability to produce quality work.

Comment: We may well wish to consider whether any of these kinds of generic skills have particular reference to Asian studies. Or we may want to at least make reference to the fact that certain generic skills—e.g., critical thinking, ability to detect bias and stereotyping, etc.—form an important context for any study of Asia. Alternatively, we may wish to decide on a list of generic international or global education skills that would form a kind of platform on which standards for the study of any world area could be based. Of course, we could be informed here by the established literature in the field of global education. One source I would pay particular attention to is a paper done by Anderson (1982) which highlights those skills and attitudes in the social studies most relevant to global education.

3. **Content Standard** A content standard is a description of knowledge and skills derived from the subject areas that should be taught in order for students to attain high levels of competency in challenging subject areas. A content standard represents academic content.

   Comment: This standard refers to the topics, subjects, and issues that are recommended for inclusion into the existing curriculum. For example, a geographical topic might be the major regional divisions of Asia.

4. **Performance Standard** A performance standard is a description of what a student will be able to do with the knowledge and skills that are taught toward student attainment of the content standard.

   Comment: This refers to the application of a content standard. For example, it could be to identify the major regional divisions of Asia on a map or globe. Performance standards can be summative (e.g., at graduation from high school), periodic (e.g., at the ends of grades four, eight, and twelve), or course specific (e.g., at the completion of a high school world history course).

5. **Teacher Standard** A teacher standard is a description of what a teacher will know and be able to do to help a student learn sufficiently to meet the student performance standards.

Comment: This is not a commonly found standard, but it may be more crucial in a field like Asian Studies, which is not an established part of the curriculum. Here we might wish to address what levels of pre-service and/or in-service training would be necessary to produce competent teachers on Asia. Since there is considerable evidence that teachers have little or no background on Asia as part of the formal process of teacher certification, how realistic are our expectations for student performance? It is simply not logical to expect performance by students without some expectations about the knowledge and skills of teachers.

6. **Opportunity-to-Learn Standard** An opportunity-to-learn standard (sometimes referred to as a "school delivery standard") is a description of what will be required of the system to deliver the necessary resources and to manage the allocation of time, resources, and personnel to help the student learn sufficiently to meet the student performance standard.

Comment: Opportunity-to-learn standards raise the issue of the capacity of schools and school systems to deliver on the proposed standards. As was the case with teacher standards, it is simply not realistic to expect students to perform without systemic support for proposed performance standards. Since it is probably not feasible or cost-effective to improve every teacher's capacity one at a time; the issue of systemic support for the teaching of Asia may well be the crucial dimension of improving student knowledge of Asia.

Conclusion

This paper reviewed some of the challenging issues potentially raised by an effort to create curriculum standards for Asian Studies. In particular, it focused on issues related to the conceptualization of "Asia" itself and the problems of developing standards for subject matter less commonly represented in traditional curriculum frameworks. It briefly considered the issue of the connection between such standards and the experiences of Asians and Asian Americans in the U.S.

My own reflection on the issues discussed in this paper leads me to conclude that the task of developing standards for teaching and learning about Asia is profoundly different than a similar task for a well-established discipline, e.g. mathematics, history, or geography. In the case of the established disciplines, the key issue is the canon—the standardization of knowledge. There is also an implicit assumption, whether true or not, that teachers have received competent training in these disciplines as part of their professional preparation.

In developing standards for Asian Studies, in contrast, we are advocating by and large the introduction of new or certainly less familiar content by teachers who have nil or minimal preparation to present it. (I recognize that there are important local and regional exceptions to this, but at a national level I think this generalization stands.) Schools and school systems are unlikely to welcome a set of standards that once again show them to be performing poorly. Therefore, in my view even if we choose to develop even minimal standards, we must also address issues of teacher competency and system capacity in a constructive fashion. As advocates for an underrepresented field of study, it may be more important for us in the long run to develop standards for developing the kind of professional and institutional capacity that can provide the context for successful student performance than to concentrate on the student standards in isolation.

Notes

1. An earlier version of this paper was presented in two separate sessions at the Annual Meeting of the Association of Asian Studies in April, 1994. This version incorporates aspects of the discussion and feedback from this meeting.

2. One of the more thoughtful reviews of the problem of developing measures to describe the health of the educational system, Education Counts, does include "International Understanding" as one of three key areas of education in which students should be able to apply their knowledge in an integrated way to the problems of the modem world. According to this report, "As the world around us changes, it is essential that our people comprehend the importance of international interdependence, cultural differences, the possibilities for

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conflict, and economic and geographic influences on the nations of the world. Questions about comparative economic systems, why different cultures function as they do, and facility with other languages are central to reasoning in this cross-disciplinary area." (*Education Counts* 1991, p. 66)

3. Smith's approach here has not been free from criticism. Some have focused on the division between issues and cultures as an artificial and potentially misleading one. They argue for an integrated approach from the outset. In defense of Smith, it must be noted that his divisions reflect long-standing boundaries in the international studies whose respective constituents don't generally share the same vision or language of discourse. Others argue that it is a mistake to start with a single world area and that a dialogue including representatives of all the various world areas should engage in the process of creating cross-cutting standards. This raises more of a procedural issue in that in Smith's view Asia is only a test case and not the ultimate standard.

4. In addition to Smith (1994), in preparing this section I have drawn on Smith, Fuhrman, and O'Day (1994), Education Counts (1991), and the Preliminary Final Report of the Hawaii State Commission on Performance Standards (1993). However, I have edited and combined these descriptions for my own purposes here.

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Introducing Global Education: A Tribute to Bob Freeman[1]

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Since this approach and activity is derived from the work of Bob Freeman, let me begin with a Bob Freeman anecdote. In the mid-1970s, we were scheduled to do a day-long preconference workshop for the California Council of the Social Studies at the Hyatt in San Francisco. We had our usual complex design that included video, slides, and of course chart or butcher paper (as Bob called it) galore. So we (Bob, myself, and a team from my project, the Stanford Program on International and Cross-Cultural Education) all got to the site early. Arriving at the floor where our workshop was supposed to be held, we found no walls—just open space. It was one of those convention spaces that had moveable walls. Unfortunately, none were set up. It was, to say the least, a bit disconcerting to arrive for your workshop and to find no room, no furniture, just open space.

After frantically running around to find some hotel personnel, we were told the walls and furniture were coming, and indeed people and things began to show up. But meanwhile we noticed that the group of teachers milling around was growing larger and larger, and because of the confusion we didn't know what session anyone belonged to. Finally, with little time to spare, the walls, chairs, and tables were in place, but then this huge group tried to get into our tiny room. We were expecting twenty-five, planned for thirty, but evidently no one at the conference registration desk was enforcing the cap on the workshop size and before we could get them to stop, nearly fifty people had paid registration fees to attend the workshop. So we were trying to squeeze these fifty people into a space for thirty, and only had handouts for about half of them. A half hour of further negotiation followed further delaying of the workshop, and we had to station someone at the door to prevent any other registrants from entering. Some refused to leave and argued their case vociferously, with good cause, because as far as they were concerned they were properly registered. Needless to say, by that time the crowd was not only restless but fairly hostile, as we were late, didn't have enough handouts, etc. etc. Meanwhile when we tried to plug in our equipment, we found that there was no electricity—so no slides, no video, just talking heads to begin with.

Finally, we had no choice but to start and to wing it from there. Bob was the emcee for the program, and he had to start in this overcrowded room with a very irritated and irritable group of people and a very confused group of presenters trying to adapt the program to the circumstances. Bob got the crowd quiet, then began calmly: "Hi, I'm Bob Freeman, and I have a problem I'd like to share with you..."

It was quintessential Bob. He turned the problem back to the crowd, and opened it up for their input. For what might have been fifteen minutes, the crowd vented an amazing list of injustices, some real, some imagined, but all beyond our control. Bob simply listened and acknowledged. Once the feelings and voices subsided, Bob asked them

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what they would need to make that workshop a success. He noted their concerns and said we would do our best to meet them. Then he asked if they were ready to begin the workshop, and that was the consensus. The rest of the day went on without a hitch.

As this incident well illustrates, among the significant things I learned from Freeman was the importance of always starting with the learners—their needs and perceptions. Freeman, from both instinct and experience, knew that perceptions and perspectives that were not surfaced and thus recognized by the presenter (or teacher) could deflect or channel or even defeat the learning process. This notion was at the heart of one approach he commonly used in introducing global or multicultural education to a new audience. In a structured step-by-step dialogue with learners in small groups, he elicited their perceptions of the world in general, or the global topic at hand, or even, as in the case of the incident above, what they were feeling at the moment. Freeman would argue that this approach had distinct advantages over more didactic approaches: (a) it acknowledges the fact that the learner always brings some prior knowledge to the situation (however scattered and unformed); (b) it is an active rather than passive mode of learning; (c) it provides the teacher or presenter with important knowledge of his class or audience that is useful in tailoring learning activities to their needs; and finally, (d) through the small group process, it reinforces the kind of sharing and cooperation that contribute to global and multicultural education.

Therefore, for the purpose of introducing global education, Freeman developed an inquiry-based set of questions in a small-group format that could be adapted to a wide variety of global topics as needed. Over the nearly twenty-five years we worked together we used many variations of this approach. An example is well illustrated in his *Promising Practices in Global Education: A Handbook with Case Studies* (1986), which unfortunately is no longer in print. I will outline the approach here.[1]

Part I. Brainstorming Global Trends

Introduction

Part I of the lesson utilizes a small group format and requires that each group have pieces of chart paper and marking pens. If students are not familiar with the small group format and group roles (e.g., facilitator, recorder, reporter, timekeeper, etc.), these roles should be introduced to them and assigned within the groups by the members.

Suggested Format

- The first step is to divide the class into small, preferably heterogeneous groups of five to seven, and to distribute the paper and pens. Then students are given a set of questions, one at a time, which they discuss and then record their group's answers (large enough on the chart paper to be seen by the class, e.g., letters about two inches high). To save class time, it is useful to prewrite each question on the chart paper.

- Remind the groups that this is a brainstorming activity with no right or wrong answers. Under brainstorming rules: (a) no evaluation of any kind is permitted; (b) wild, illogical ideas are encouraged; (c) quantity instead of quality is preferred; and (d) modifying others' ideas is encouraged.

- At the end of each question-response period or round, each group reports back to the class. Note that it is not necessary that each group give a full report; sometimes it is only necessary to add to, disagree with, or adapt what has already been reported by another group.

The Questions

The questions used can be flexible and modified to focus on particular issues, e.g., environment, peace and security, population, health, etc. Below I offer a generic set of questions as a template:

1. Brainstorm the most important trends/problems that will have significant impact on your lives in the next fifteen to twenty years. List as many ideas as possible, then select the five that the group thinks are

most important. Decide which of these trends are local/regional; those that are national; and those that are global/international. Label the trends/problems accordingly on the chart paper. ("L," "N," or "G").

Discussion It is anticipated that in the reporting phase, most classes will collectively come up with a fairly comprehensive list of important trends (e.g., the growth and movement of the world's population, resources, environmental issues, disease, shifting nature of employment, shifting balance of power, threat of terrorism, etc.), and that they will see that it is difficult to identify a significant trend that doesn't have a global dimension.

2. Based on these trends or ones that you have heard from other groups, write at least five generalizations about what you think the world will be like in 2020.

   Discussion Hopefully, informed by the reports of all the groups, the small groups can revise their points to create a set of focused, concise generalizations in sentence format.

3. Based on the description you have created and what you have heard from the other groups, how would you describe your image of the world in 2020: optimistic, pessimistic, neutral (or mixed)? What are your reasons for this judgment?

   Discussion This step can offer both closure of this part of the lesson and a context for what follows. It is meant to reinforce the notion that we can conceive of a whole range of possible futures based on different scenarios.

Additional Questions for Staff Development

If there are limitations of time in which Part II will not be done (such as in the context of a workshop for teachers), I would add three questions to the three listed above:

4. List the knowledge, skills, and attitudes that will be needed by you (or your students) to cope with the world that you have described.

5. Measure your list of knowledge, skills, and attitudes against the current curriculum. What are the strengths? What are the weaknesses?

6. List the main sources of information for you (or your students) about the world.

Discussion Questions 4 and 5 examine the educational implications of the trends, and allow teachers to identify the strengths and weaknesses of their curriculum in meeting the needs engendered by global trends. Question 6 raises the issue that much of students' knowledge about the world come from sources (predominantly the media) outside the school. This in turn raises issues of perspective, bias, and accuracy.

Part II. Scenario Development

Introduction

Part II adds depth to this exercise through the development of future scenarios. Longstreet (1996) provides an excellent rationale for this approach. She advocates the development of multiple models of the future so that students can compare and evaluate their likely outcomes. Students can then "be encouraged to take positions and defend them utilizing scenarios and research tools" (1996: 323). Longstreet argues that this future-oriented, issues-centered mode of instruction creates a kind of complex learning hub that opens opportunities for students to become competent in (a) communications and information handling, (b) facing uncertainties, (c) value formation, (d) inquiry, and (e) decision-making.

Suggested Format

Adopting the scenario approach, students in Part II do research to identify and support various scenarios for the future. Here the format can vary. One approach would be to amplify and find research support for the generalizations that the students developed in Part I. A second approach would be to ask the students to develop at least three scenarios along a continuum, with poles of positive and negative impact.

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Using the global environment as an example, we might describe four points along a continuum of possibilities: disaster, degradation, status quo, or improvement. A third approach would be to select one generalization/area from the scenarios for further development and research. Obviously Part II of the lesson can be an individual exercise or a continuation of the small group approach, and can involve both written and oral presentations. I prefer to continue the group process, as described below.

These options are offered in recognition of the fact that the use of student-developed scenarios may be constrained by time limitations, complexity of the issue, and/or access to scholarly resources on the topic. What has been particularly successful in my own experience in this regard is the combination of the development of scenarios with use of the World Wide Web.

Part III. Debriefing the Scenarios

Suggested Format

Once the groundwork of preparing or identifying the scenarios is complete, the method of utilizing them can be relatively straightforward. In one possible format, from the variety of scenarios presented, students may be asked choose a position in support of one scenario, and to defend their position utilizing data drawn from their own research. Thus, students through their own research must provide the historical and contemporary evidence themselves in order to justify their selection of a particular scenario.

A second and complementary format would be to have the students place the scenarios along a scale from the most positive to the most negative. Once the scenarios are thus placed, students are asked to come up with a list of policies or actions that would (a) make the most positive aspects presented of the scenarios more likely to happen, and/or (b) either slow or eliminate the most negative aspects of the scenarios. A final question would be to ask what role they themselves could play towards the realization of "positive" scenarios.

An alternative or extended closure could turn the focus to the students' own education, similar to questions 4, 5, and 6 at the end of Part I. Students would have to respond to the following questions: (1) Given the trends described, what knowledge, skills, and attitudes will be important to create effective citizens for the future, e.g., what will you need to cope with the probable future? (2) How well do these areas of knowledge, skills, and attitudes match your current educational programs, e.g., what are the strengths and weaknesses of the current educational system in preparing you for the probable future?

Conclusion

This exercise, in its countless variations, is one of the most successful introductory activities I have ever used. I will always be grateful to Bob Freeman for his help in developing my thinking on global education, for his unfailing instinct for the human dimension in the learning process, and for his warm support.

Notes

1. An earlier version of this paper appears in the *Social Studies Review*, Vol. 37, No. 2 (Spring/Summer 1998).

2. Note: While Freeman's work was primarily focused on staff development, here I have extended his ideas into an exercise for both staff development and classroom use in order to make it more relevant for teachers. The format I have chosen is to outline a sample lesson interspersed with commentary on the rationale behind the approach.

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Global Education and Multicultural Education: Toward a 21st-Century Intersection

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The United States is becoming an increasingly multicultural nation. We live in a shrinking, increasingly interdependent world. How often have our ears been bombarded with such statements, voiced so repetitively and sometimes mechanically that they verge on becoming clichés.

Clichés, maybe, but true. Both multiculturalism and globalism are realities. And they should continue to grow as dimensions of our future. This has serious implications for schools, as those involved with multicultural and global education have long recognized.

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Moreover, a series of changes—both globally and within the United States—have created increasingly powerful imperatives that should influence the directions of both global and multicultural education. In particular, these changes should impel advocates and participants in both educational movements to more seriously contemplate their intersections—intersections of goals, themes, curricula, and pedagogy—and the implications of those intersections for future cooperation. In addressing the issue of multicultural/global education intersections, I will look at three topics:

1. similarities and differences in the respective roots of global and multicultural education;

2. educational imperatives fostered by the changing intercultural nature of the world; and

3. common multicultural/global educational themes that illustrate the potential for a more creative partnership between the two movements.

Roots of Global and Multicultural Education

Both global and multicultural education arose in response to the issues of diversity and the interrelatedness of human destinies, whether this occurred within or across national boundaries. Global education sprang from the need for schools to address the growing interrelatedness of peoples around the world, whereas multicultural education developed from the need for schools to address the growing presence and significance of racial, ethnic, and other types of cultural diversity within the United States.

Both movements have drawn upon ideas of other pioneering scholarly fields, sometimes collaborating with proponents of those fields in implementing curricular reform. Global education has drawn heavily upon area studies, while multicultural education has benefited greatly from advances in such fields as individual ethnic group studies, comparative ethnic studies, and women's studies, particularly when women's studies has grappled cross-culturally with gender. Such scholarly efforts continue to provide vital research advances and curricular sustenance for global and multicultural education by developing new insights into the experiences of specific groupings of people and, at times, into the comparative nature of those experiences.

Global and multicultural education have drawn respectively from two other fields that focus on intercultural understanding and communication—international education and intergroup education. As with ethnic, area, and women's studies, global and multicultural education continue to draw from these frameworks.

But beyond the differences in progenitors lie differences in current emphasis. Multicultural educators focus primarily on diversity within the United States, whereas global educators emphasize worldwide phenomena. Because of their different emphases, some educators of both stripes pay limited attention to the relationship between global phenomena and internal multicultural affairs. This is a mistake.

Multicultural education becomes enriched when it consciously incorporates global perspectives into the examination of American multiculturalism, as well as comparing multiculturalism in the United States with multiculturalism in other societies. Similarly, global education reveals more when it consciously includes the consideration of racial, ethnic, religious, linguistic, and other kinds of diversity as critical elements of the global experience.

Yet some educators in each field have valid reservations about too much cooperation. These include fears that cooperation might lead to the amorphous conflation of the two fields, the dominance of one field over the other, or the undermining of one or both of the fields. In truth, this sometimes happens.

For example, I have often seen such distortions in schools that claim to have adopted a multicultural approach or by teachers who claim to be teaching multiculturally in response to growing U.S. diversity. Yet in practice they actually avoid the important and challenging topic of American multiculturalism by using a global escape valve—for example, teaching about Japan rather than Japanese Americans or Mexico rather than Mexican Americans.

Finally, some educators in each movement lack the self-confidence to deal with the less familiar content or controversies of their curricular counterpart. For example, some multicultural educators feel that they lack the expertise to address complex global themes. Similarly, many global educators feel insecure about dealing with some of the thorny topics arising from discussions of American multiculturalism.

Yet despite their different trajectories, traditions, and emphases—as well as cross-field tensions—multicultural and global education are also linked by common concerns. For example, both fields seek to help students comprehend the significance of human diversity, while at the same time addressing underlying commonalities, be they global or national. Both seek to increase awareness of how various phenomena (forces, trends, or institutions)—defined globally or nationally—have differentially affected diverse groupings of people. Both seek to improve interpersonal and intergroup understanding and communications, while reducing bigotry and stereotyping.

While comparable goals have existed for decades—even when not recognized or explored by multicultural or global education advocates—a series of increasingly powerful intercultural imperatives have raised the ante for seeking commonalities and creating curricular intersections. These imperatives have altered the shape of multiculturalism and globalism, challenging educators to think in a more sophisticated and visionary manner about how schools can better help prepare students for twenty-first century interculturalism.

The Changing Intercultural Future

As futurist Alvin Toffler stated, "All education springs from some image of the future. If the image of the future held by a society is grossly inaccurate, its educational system will betray its youth" (Toffler, 1974).

Let's take a glimpse into that future and consider the educational imperatives that it creates. I will focus on four future imperatives that global and multicultural educators should consider as they shape their curricula and pedagogy: (1) demographic change; (2) spatial modification; (3) the communications revolution; and (4) the New Interculturalism.

Demographic change The United States is becoming a nation of increasing racial and ethnic diversity. People of color (those other than non-Hispanic whites) have risen from 10 percent of the nation's population in 1960 to 25 percent in 1990, with projections that descendants of people of color will comprise more than half of the American population somewhere around the middle of the twenty-first century. (I say "descendants of people of color" because I have no idea what racial or ethnic categories will exist by that time or how the growing number of Americans of mixed racial and ethnic ancestry will identify themselves or each other in that future.)

These U.S. demographic trends are mirrored globally. As you read this article, 93 out of every 100 infants are being born in Asia, Africa, and Latin America. Since the beginning of the twentieth century, Europe has declined from one-third to one-tenth of the world's population. And it's not even the same old white Europe, as multiracialism and internal multiculturalism sweep across that continent also.

But not only in Europe. Multiculturalism is growing throughout the world, from Australia, Brazil, and Canada, to Kenya and India. While it varies in form, composition, operation, and certainly in the responses of inhabitants of different countries, multiculturalism has become a global phenomenon of dramatic and sometimes explosive dimensions.

Spatial modification But the issue goes beyond demographics. While multiculturalism grows—both intranationally and internationally—it is intersected by the factor of space. As the U.S. population increases (and people of color increase in the proportion of that population), our national boundaries remain fixed. This inevitably results in more people, reflecting greater diversity—racial, ethnic, religious, linguistic, and cultural diversity—living in closer contact with one another. Each passing year reduces the efficacy of space as a buffer between individuals and groups.

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Space has also contracted globally. The growth of rapid, accessible transportation has collapsed the time frame for face-to-face contact among distant parties. It has also increased avenues for international commerce, which erodes the effectiveness of national borders as cultural and economic barricades. And it has facilitated the global migration of people—for work or study, to seek opportunity, or to escape oppression. In turn, this has modified—sometimes radically—the internal composition of countries.

The communications revolution From cable television to communication satellites, from computers to fax machines, from e-mail to the Internet, the communications revolution has transformed distant intranational and international human interactions into instantaneous events. Movies, television programs, radio broadcasts, and recorded music emanate from around the world. Though at times surrealistically disembodied,cyberspace conversations go on continuously and sometimes seemingly endlessly.

New communications technologies have pierced ersatz national cultural spaces and challenged national cultural integrity. At the same time, they have expanded the possibilities of trans-boundary cultural reinforcement for transplanted groups and opened doors for new types of cross-cultural interaction.

The New Interculturalism The intersection of these three factors, along with others, are creating a fourth intersectional imperative, which I call the New Interculturalism. The New Interculturalism is transforming political borders into wilting artifacts, often painful remnants of times in which governments could limit internal destinies by blocking the access and egress of people, ideas, commodities, and culture. It is also challenging educators to rethink the ways that we attempt to prepare young people for this advancing intercultural future.

For example, consider the issues raised by the analytical intersection of two recent books and one slightly older but equally provocative one. To some degree, all immigrants to all countries acculturate (adapt), even if they do not, cannot, or are legally forbidden to assimilate.

However, many immigrants and their descendants also retain connections—such as familial or cultural connections—with their root cultures. These are sometimes referred to as transnational linkages. Moreover, when members of immigrant groups (or other racial, ethnic, or religious groups) create their own communities—or even maybe just eat together in a school cafeteria—it sometimes becomes labeled as a form of "tribalism."

Then along came *Tribes: How Race, Religion and Identity Determine Success in the New Global Economy* by economist Joel Kotkin (1992). In that book, Kotkin reframes the concept of tribalism and the significance of transnational linkages by giving a contemporary spin to the meaning of international migration and the rise of global cultures. In doing so he turns the idea of "tribes" on its head.

Rather than using "tribes" as a metaphor for ethnic separatism within a nation state, he employs it to identify new types of globe-girdling cultures arising from the movement of people combined with the resolute maintenance of worldwide intragroup ties. According to Kotkin, this process has led to the creation of global tribes, which function multidirectionally throughout their cultural diaspora, not just bidirectionally between the ethnic group and its root culture.

Kotkin identifies what he considers to be the five preeminent current global tribes: Chinese; Japanese; Jewish; British; and Indian (those whose ancestry links them to the Indian subcontinent). In addition, Kotkin points to smaller global tribes—for example, Armenians and Palestinians—and potentially global tribes such as Spanish-speaking people, who to date are more a western hemispheric than a global tribe.

These tribes are supranational in nature, linking different parts of the diaspora and not relying totally on connections to any root-cultural "home country." While identifying the differences among and the unique dimensions of each of these five global tribes, Kotkin argues that they all challenge traditional thinking about national boundaries.

Moreover, they raise the ante on the significance of internal multiculturalism, with ethnicity (along with race and religion) becoming building blocks for a potentially more powerful global presence.

Take, for example, Kotkin's analysis of the relationship between Asian garment and textile industries and the Chinese-American experience. Led by both homeland and diasporan Chinese, Asia has become a global leader in the production and export of clothing. Now this global tribe is poised to challenge traditional European domination of clothing design. By 1990, Chinese-Americans had become the largest ethnic group in the design department of Los Angeles' Fashion Institute of Design and Merchandising.

Now consider the intersection of Kotkin's analysis with that of political scientist Benjamin Barber in his provocative *Jihad vs. McWorld* (1995). Barber argues that the world is being wracked by a variety of tensions generated by the expansion of global culture and the oppositional efforts to preserve local, national, or regional identities, cultures, belief systems, and ways of life.

The power of expanding global culture—as exemplified, metaphorically, by McDonald's—inevitably undermines the unique aspects of specific cultures. Therefore it is predictable that many national, ethnic, and religious cultures—including cultures that cover large territorial areas—will struggle against such globalistic forces to maintain their special existence, a process Barber labels *jihad* (an Islamic concept for trying to become a better Muslim, although the term has been hijacked by Islamic extremists and popularized by the media to mean *holy war*).

Coming from different directions, both Kotkin and Barber challenge traditional views of the power of the nation-state. Both the global culture described by Barber and the supranational tribal cultures described by Kotkin create pressures, complications, and tensions for nations.

At times nations face outward, confront global influences, and attempt to mitigate their impact. This may take the form of France requiring that all signs be translated into French, Iranian Islamic fundamentalists opposing Western secularism, or American politicians or pundits railing against GATT, NAFTA, or the United Nations.

But nations also look inward, confronting and trying to mitigate the impact of internal group forces. This often takes the form of grappling with the effects of internal multicultural pluralism emanating from such group bases as ethnicity, religion, and language. Moreover, when those groupings extend from the internal to the global—as in Kotkin's conceptualization of global tribes, accompanied by global McWorlding—then multicultural and global concerns not only intersect, but become inextricable.

Let's add one more dimension, that suggested nearly two decades ago by Joel Garreau in his prescient *The Nine Nations of North America* (1981). Like Barber and Kotkin, Garreau also subverts the power of national borders. He does so not by piercing and overriding them, but by redesigning the landscape, identifying what he views as true socio-economic-cultural nations that cut across nation-state boundaries. In doing so he distinguishes countries (entities with political borders) from nations (evolving socio-economic-cultural entities).

Garreau focuses on the United States and its neighbors, Mexico and Canada. As conceptualized by Garreau, the United States, the country, contains all or parts of nine different nations. With one exception—that part of the southeastern United States that he labels Dixie—his other eight nations span borders to include parts of other countries. For example, his Mexamerica breaches the U.S.-Mexican border to bring together most of northern Mexico and the U.S. Southwest; his Ecotopia and the Foundry embrace the U.S.-Canadian border; and his Breadbasket stretches from northeastern Mexico across the U.S. Midwest to central Canada. Without denying the importance of countries (nation-states), Garreau, like Barber and Kotkin, argues for the importance of reconceptualizing the ways that countries operate, not just the way they are drawn on political maps.

While one can disagree with aspects of these three interpretations, each book provides a provocative alternative for looking at the intersections of globalism and multiculturalism. Such reformulations also suggest new opportunities and challenges for both multicultural and global education as separate entities, but more importantly, they raise possibilities for their cooperation in the years to come.

Common Themes

The intersection of these four dimensions—demographics, space, communications, and the New Interculturalism—along with other factors, provides imperatives for global and multicultural education. But these imperatives push still further. They offer increasingly compelling reasons for multicultural and global educators (obviously some educators are already active in both arenas) to develop a closer partnership based on the goals they share and the common themes that intersect.

I would like to suggest nine such intersectoral themes. In doing so I am not arguing for the conflation of global and multicultural education into a unified approach, for this might obscure the special insights that can arise from separately applying global or multicultural frameworks. Rather, I am arguing that educators should recognize the commonality of these themes and become more attentive to the value of mutually and selectively drawing upon the perspectives offered by the two fields when addressing these themes:

1. Individuals and groups
2. Similarities and differences
3. Movement of people
4. Transnational linkages
5. Multiple perspectives
6. Perceptions and images

7. Generalizations and stereotypes

8. Relationships and communication

9. Comparative multicultural systems

1. **Individuals and Groups** Multicultural and global education help students understand the complex relationship between belonging to groups and remaining individuals. All people belong to groups—sometimes by birth, sometimes by choice, and sometimes by imposition.

   Yet no person belongs to only one group, but rather simultaneously to many groups. These groups may emanate from such factors as gender, age, social class, region of residence, nationality, national origin, religion, and cultural, racial, or ethnic group affiliation, to name a few possibilities. At various times in each person's life, the fact of belonging to one or more of these groups may have a significant—sometimes a determining—influence on his or her values, attitudes, beliefs, goals, and behavior.

   Knowledge about a particular group provides clues (not assumptions) for understanding individuals who belong to that group. This generalization holds true whether the groupness derives from the nation to which individuals belong, the religious faith they hold, the culture or cultures they practice, the languages they speak, or the gender into which they were born. Moreover, each person's unique pattern of groupness contributes to—but does not determine—that person's individuality.

2. **Similarities and Differences** As with individuals and groups, so it is with human similarities and differences. They operate simultaneously. The existence of one does not eliminate the other. Students need to understand this simultaneous and complementary phenomenon. Yet many educators become mesmerized with one and ignore (or avoid) the other.

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Some educators become so focused on differences that they overlook the importance of using the classroom as a place to seek out the ties of human commonality that bind. In contrast are those teachers—often fearful of addressing the reality and complexity of human differences—who retreat into diversity-denying platitudes.

How often I run into teachers in my workshops who ask such questions as "Why not just tell kids that people are all basically alike?" Fine, but what do you do on the second day of school? Liquids are all basically wet, yet students benefit from learning the difference between milk and sulfuric acid. Stars all basically twinkle, but there is a bit more to learn about astronomy.

Students need to learn about—and teachers need to develop the comfort and facility for teaching simultaneously about—both similarities and differences. They coexist. One does not precede or supersede the other.

Whether dealing globally or multiculturally, it is important for teachers to help students learn to address differences without losing sight of underlying commonalities. It is also important for students to recognize similarities without losing sight of the importance of individual, group, and national differences.

3. **Movement of People** Both multicultural and global education deal with the movement of people. Multicultural education (in particular, U.S. multicultural education) focuses on such issues as the movement of groupings of people within the United States (for example, African American migration to the north, Anglo movement to the west, and the internal diaspora of Latinos). It also deals with immigration—legal or illegal, contemplated or forced by threats in their homeland. And, to a lesser degree, it deals with the movement of people out from the United States, either voluntarily or by deportation.

   Likewise, global education deals with population movements, but on a worldwide basis. Such population movements contribute to the diverse multicultural compositions of countries around the world and consequently the varieties of multicultural societies.

Global and multicultural education can coalesce around this theme. Global educators can do so by being certain to include the United States in the study of global population movement. Multicultural educators can do this by addressing U.S. population movement both as part of a larger global phenomenon and as a unique example (as each nation is unique) of global migration.

4. **Transnational Linkages** How have members of different U.S. ethnic groups maintained, modified, or lost aspects of their non-U.S. root cultures? How and why are Americans who belong to ethnic groups similar to or different from their counterparts who still live in the original cultures? What transnational connections still exist between foreign cultures and U.S. ethnic groups? In what respects are U.S. ethnic groups active participants in the type of global tribalism posited by Kotkin?

These questions address the theme of transnational linkages using the United States as a base. But they can also be applied globally by examining the experiences of immigration-based ethnic groups in other nations.

Two decades ago I was involved in one cooperative effort to address this complex topic—the relationship between ethnic groups and their foreign root cultures—by focusing on four U.S. ethnic groups. This project took place under the auspices of the University of Denver's Center for Teaching International Relations. That project compared the transnational linkages of four American ethnic groups—African Americans, Irish Americans, Mexican Americans, and Arab Americans—with their corresponding root cultures in Africa, Ireland, Mexico, and the Arab world (Smith, 1976).

The project identified two types of transnational linkages. Primary linkages involved person-to-person interaction emanating from and operating through families, peer groups, schools, churches, and other types of face-to-face organizations. Secondary linkages were principally those generated by the mass media. These media might come from the root-cultural country—for example, Mexican radio stations, Middle Eastern newspapers, or Irish magazines. Conversely, they might originate in the United States, sometimes led by members of the ethnic group and sometimes in the root-culture language rather than in English. The project also looked at the varying and intersecting roles played by three entities—the foreign root culture, the related U.S. ethnic group, and mainstream American individuals and institutions who mediated cultural messages (for example, city-sponsored or school-based Cinco de Mayo celebrations).

While our project focused on ethnicity in the United States, such an approach can be applied when looking at ethnicity in a global sense. How have transnational linkages operated for ethnic groups in other nations or at other periods throughout history? Books such as those by Barber, Kotkin, and Garreau add new dimensions and frameworks for looking at transnational linkages, suggesting the potential of this theme for the intersection of global and multicultural education.

5. **Multiple Perspectives** People look at things from various perspectives. So do groups—whether small groups, such as families, or massive groups, such as the oil-producing nations. Moreover, multiple perspectives exist within groups.

Both multiethnic and global education strive to help students understand perspective—what it means to see things from a particular point of view, be it an individual or a group point of view. Both approaches strive to help students develop the ability to identify and comprehend (not necessarily accept or agree with) perspectives, such as perspectives of individuals, of ethnic groups, of religions, of regions, of nations, or of international organizations.

National and global events provide ideal foci for combining multicultural and global thinking in analyzing multiple perspectives. A multicultural framework for addressing multiple perspectives within nations provides a corrective to tendencies to view nations or national cultures as unitary. Conversely, a global framework for addressing multiple perspectives provides a corrective to focusing too restrictively on internal diversity.

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6. **Perceptions and Images** How do group images develop? Images of self? Images of others? Both multicultural and global education address—or should address—this important question in order to help students develop insights into the ways in which group images are formed, perpetuated, reinforced, and modified.

One excellent resource for the study of image formation is the mass media (Cortés, 1995). Like the school, the media teach individuals about racial, ethnic, and religious groups, about nations, about world cultures, and about the globe as a whole. The mass media often outweigh school and personal experience as multicultural educators.

Sometimes the media help individuals to better understand relationships among groups, nations, and regions, as well as the nature of internal diversity, nationhood, and global interdependence. At other times the media provide misinformation, distortions, and stereotypes that lead to misunderstanding (Keen, 1986). And this begins early in life. Studies have shown that, by the time they start school, many children have developed well-formed attitudes—including prejudices and stereotypes—about members of different ethnic groups and foreign cultures (Lambert and Klineberg, 1967; Holmes, 1995).

But the media can also be a valuable resource for both global and multicultural educators (Cortés, forthcoming), whose aim should be two-pronged. Global and multicultural educators should help students learn to better understand and analyze the multicultural and global content of the media. And they should help students consider how the media have influenced their perceptions of self and others.

The concept of image formation can be introduced to early elementary school students through children's stories about different nations, cultures, and ethnic groups, as well as through photographs, animation, and printed cartoons. In the later elementary grades, advertisements in magazines and newspapers, on television, and even on billboards and bumper stickers can be used provocatively for the study of group image-making. For older students, feature films, television programs, magazines, and newspapers are marvelous sources for studying the ways the media frame and disseminate images of ethnic groups, nations, and world cultures.

7. **Generalizations and Stereotypes** We all use generalizations. Throughout our daily lives, we draw upon them when we act and talk. We create or learn about categories of things with similar characteristics. Those similarities enable us to create generalizations about entities in that category without assuming that they are 100 percent alike. We also learn or select labels for those categories so that we can communicate quickly and effectively with others.

Generalizations about "light switch" as a labeled category enable us to illuminate a room in which we have never previously set foot. Generalizations about the category and label "car" enable us to call a travel agent, quickly arrange for a rented vehicle, and then drive it with minimal difficulty even though we have never before seen that particular car. Categories, generalizations, and categorical labels, then, are necessary for living and communicating. So it is with things. So it is, too, with people.

We learn and teach about such human categories as culture areas, nations, religions, and ethnic groups within a nation. We learn and use labels for those human categories—East Asians, Koreans, or Korean Americans. We learn, communicate, and instruct using generalizations about those human categories.

Categories, labels, and generalizations are useful. But they can also become dangerous, particularly when generalizations harden into stereotypes. Generalizations are valuable when used flexibly as clues to—not assumptions about—individuals who belong to those human categories. Stereotypes lead to distortion because of the rigidity of their content or sweeping application to all (or almost all) individuals in those categories.

Generalizations remain open to modification through new knowledge and experience; stereotypes harden and become resistant to change. Generalizations allow for options and variations; stereotypes tend to become rigid and all-inclusive.

Generalizations provide insights into how group membership influences an individual; stereotypes tend to view group membership as deterministic. Group generalizations provide clues to individuals within the group; stereotypes lead to assumptions about individuals who belong to that group.

Dealing with the necessary and valuable process of generalizing while working to mitigate stereotyping is one of the great common challenges for both multicultural and global educators. We need to hone the ability of students to work with cultural generalizations while struggling against student propensities to transform them, however unintentionally, into stereotypes.

8. **Relationships and Communication** Both global and multicultural education are deeply concerned with helping students learn to communicate across cultural lines, whether within the United States or around the world. Intercultural communication goes well beyond simply learning other languages. It involves the skills of observing cultural expression, interpreting nonverbal communication, and developing a knowledge of the different meanings that the same or similar words (albeit in different languages) have for members of various cultures.

An obvious recommendation would be that everyone should learn at least one other language. Fine. But even teachers who do not work with foreign languages can participate in the development of intercultural communication skills. Both monolingual and multilingual teachers can help students understand such aspects of intercultural communication as body language, gestures, personal space, conversational distance, and social customs.

The study of language arts and literature can be given multicultural and global dimensions by addressing the intercultural variations of words and concepts. For example, teachers can use stories by persons of different ethnic groups and nations dealing with the same theme—such as family, environment, mobility, home, religion, social customs, and cultural mores. The examination of these stories can help students understand that the same or similar words or concepts in different cultural contexts may have strikingly different connotations.

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9. **Comparative Multicultural Systems** The United States is a multicultural society. But so are many—maybe most—other nations around the world. In other words, while the United States is uniquely multicultural, it is not unique in being multicultural.

The comparative study of multiculturalism as it operates within the United States and within other countries can provide a fascinating framework for the intersection of global and multicultural education. How do other nations address racial, ethnic, religious, and gender diversity? How do they grapple with language diversity (for example, having no official language, one official language, or multiple official languages)?

How do different countries address the question of citizenship—by birth or naturalization? What are the educational and governmental policies of different countries concerning the relationship between diversity and unity, between acculturation and cultural pluralism, between group isolation and national integration? How have their immigration policies developed over time? How have boundary changes influenced the multicultural nature of different nations?

The comparative examination of multiculturalism in different parts of the world, including the United States, can provide a rich experience for students. In applying this framework, global and multicultural education can truly become partners.

Conclusion

Over the years, efforts have been made to develop a tradition of cooperation between multicultural and global education. This tradition includes multicultural education approaches that place U.S. multiculturalism within a global context, as well as global education efforts that give a prominent place to American multiculturalism.

Sometimes these intersections occur within courses or units dedicated to multicultural or global topics. Sometimes they occur through the integration of these two frameworks into "mainstream" U.S. history or world literature courses. Sometimes this cooperation develops as a result of state, district, or individual school policies. But it often emanates from the visionary efforts of individual teachers who have worked to combine global and multicultural education in their own classrooms. Traditions and imperatives exist for both separate endeavors and conscious cooperation between multicultural and global. Can that cooperation be more effectively implemented by creatively forging a stronger and mutually reinforcing curricular and pedagogical partnership? The answer is significant not just for the two movements, but more importantly for students—the future citizens of our nation and the world.

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PART 2

Programs

Teacher Reflections

A Case Study of Educational Reform in International Education[1]

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Introduction: Education in a Changing World

Today's students are becoming citizens in the context of the first truly global era of human history. This in turn calls for competencies that have not traditionally been emphasized by schools. Educational systems by and large have not adjusted to the new realities of a global era. This is not a statement of blame; it is a statement of an accelerated historical lag created by an unprecedented magnitude of change. In this context, Lee Anderson suggests that global education is better understood as a reform movement within education in contrast to being regarded as a specific field of education. Certain changes must take place in the content, in the methods, and in the social context of education if schools are to become more effective agents of citizen education in a global age. In this sense, the "content" of global education becomes the efforts to change schools in each of three areas: content, methods, and social context. (Anderson 1979, 368)

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The task of changing schools is formidable, and should not be underestimated. Schools, perhaps more than most basic institutions, have a tremendous ability to weather storms, only to re-emerge relatively unscathed from the chaos of reform movements. In fact, according to Kirst, at best schools can be said to accrete changes while holding to many basic traditions. Kirst points out that a visit to most classrooms would reveal that the teaching approach has not changed appreciably over the last fifty years. Teachers, for the most part, still talk from a position in front of the room to students sitting in rows at tables or desks. Despite the heralded rhetoric of a technological revolution, the only technology in regular use in most classrooms is the venerable blackboard (which may now be green or white). Similarly, structural additions and reorganizations keep increasing the school's functions, but the vast majority of schools still follow a school year based on the agricultural calendar of the nineteenth century. (Kirst 1984)

Despite the challenge, in the last fifteen years efforts to improve schools' capacity to prepare students for citizenship in an increasingly interdependent world have expanded. Here we will describe one such effort, the Consortium for Teaching Asia and the Pacific in the Schools (CTAPS), in order to provide a case study in the dynamics of a project trying to link international content, professional development, and pedagogical and school change.

The Context

In the late 1980s a task force of U.S. Governors wrestled with the educational challenge of meeting rapidly changing global realities. They probed the question of "international education," which they defined as "teaching and learning about other countries, their citizens, and their languages." They asked:

> ...Just how important is it [international education] to our country? As important as economic prosperity, national security, and world stability.
>
> More than ever before, our economic well-being is intertwined with that of other countries through expanding international

> trade, financial markets, and investments. More than ever before, our national security—indeed world stability as a whole—depends upon our understanding of and communication with other countries.
>
> In brief, the world beyond our borders is crucial to this nation. (*America in Transition* 1989, vi.)

The report goes on to argue that it is time for Governors to take the lead in creating an international focus for the U.S. educational system. The Governors Task Force on International Education went on to make six specific recommendations for state action:

- International education must become part of the basic education of all of our students.
- More of our students must gain proficiency in foreign languages.
- Teachers must know more about international issues.
- Schools and teachers need to know of the wealth of resources and materials, other than textbooks, that are available for international education.
- All graduates of our colleges and universities must be knowledgeable about the broader world and conversant in another language.
- Business and community support of international education should be increased.
- The business community must have access to international education, particularly information about export markets, trade regulations, and overseas cultures. (*America in Transition* 1989, vii.)

This document is revealing of several important trends that set a context for an understanding the development of CTAPS. First, while simple logic might presume that international matters in general and international education specifically might well be the province of a national government, the truth is that in the 1980s (and for that matter in the 1990s as well), there have been no major new U.S. federal government initiatives in international education at the precollegiate level since the short-lived "Citizen Education" program under section 603 disappeared in 1982 after three years of funding. While the venerable NDEA Title VI international education program (which includes a precollegiate outreach dimension), the Fulbright Exchange programs, and National Endowment for the Humanities programs continue to be funded, their funding has not kept pace with inflation.

The leadership vacuum at the federal level has been filled in part by the private sector. Notable efforts have been or are being made by the Danforth Foundation, the Hitachi Foundation, the United States–Japan Foundation, the National Geographic Society, and the Center for Global Partnership, among others. While the importance of these private-sector efforts in keeping precollegiate international education projects alive should not be minimized, it is safe to say that in the face of this absence of federal leadership much of the initiative in precollegiate international education was at the state level. Yet, as the Report of the Task Force on International Education of the National Governors Association complains, these efforts, however laudable, represented only "pockets of progress in an otherwise indifferent America" (*America in Transition* 1989, vi). Moreover, since the states were the locus of educational reform in general in the 1980s, the extension of their activities into the international education realm should not be surprising. In the last half of the 1980s, states led more reform activity than in the previous twenty-five years. The federal share of expenditures for elementary and secondary education declined from 8.7 percent in 1981 to 6.2 percent by 1989, while between 1982 and 1987 state funding climbed over 21 percent, adjusted for inflation. (Fullan 1993, 121)

A second and related point has to do with the motivation for the states' initiatives into the field of international education. As the National Governors Association Report on International Education clearly indicates, it is first and foremost an economically driven purpose in which no less than U.S. economic prosperity is at stake. In fact, there are many valid rationales for international education. Among them one can cite cross-cultural understanding, humanitarian or human rights concerns, citizenship education, and global and ecological survival among a number of possibilities. But in the 1980s it was on the basis of economic competition that most rationales for improving international education rested. This rationale is based on perceived self-interest: We must sustain informed connections to the world in order to survive in a competitive global system, if not to prosper and maintain our way of life. It is this context of economic competition that frames most national and state policy statements with regard to improving international education in the United States.[1]

This sets a general context for the birth of the Consortium for Teaching Asia and the Pacific in the Schools (hereafter CTAPS) project. As the Report of the Task Force on International Education of the National Governors Association indicates, within many if not most of the states there were discussions about how (a) to maintain economic competitiveness in the context of growing economic competition (and in particular competition from Japan and the so-called mini-dragons of Hong Kong, Taiwan, South Korea, and Singapore), (b) to carry out broad-based educational reforms to meet a perceived crisis in academic standards, and (c) to bring more of an international perspective to all state institutions, but in particular business and education.

The Origins of CTAPS

Hawaii was no exception to these discussions, but as a state in the middle of the Pacific Ocean and closest to Asia in terms of ethnicity, perhaps the dialogue was more widespread, as it was hard to ignore the changing economic environment in the region. In any case, the impetus for the development of CTAPS came from three converging directions: state government, business, and academia. There was support for international education in all three of these arenas. Elected in 1986 as the first Governor of Hawaii of Native Hawaiian heritage, John Waihee was a member of the Task Force on International Education of the National Governors Association which was selectively cited above. Governor John Waihee articulated a goal of having

Hawaii move to the cutting edge of Pacific affairs. Victor Hao Li, then President of the East-West Center,[3] provided a vision of what could be done. However, the catalyst for development of the project came from the business side, in the person of David Murdock, Chairman and CEO of what was then called Castle & Cooke, Inc. (now Dole Foods).[4] In a speech that presaged the development of CTAPS, Murdock stressed Hawaii's need to reach out into the Pacific Basin to seize economic opportunities there.

Mr. Murdock's speech was not nearly as remarkable as his decision to do something. A few months after the speech Mr. Murdock invited one of his corporate vice-presidents, Kent Keith, and Victor Hao Li to submit proposals for educational programs related to the Asia/Pacific region which would benefit the people of Hawaii. The project that piqued his interest was Li's proposal for a precollegiate education project on the Asia/Pacific region. Li sealed the deal with a proposal that if Castle & Cooke, Inc. would commit an initial $300,000 over a three-year period to such a project, the East-West Center would find funds to match this amount.

From the outset there was a commitment to develop this project as a partnership among business, academia, and government (hence the notion of a consortium). There were consultations with Governor Waihee and the Hawaii State Superintendent of Schools, Charles Toguchi. As a result, the Hawaii State Department of Education (DOE) agreed to contribute in-kind services of $200,000+, including the use of facilities, services of DOE staff and release time for teacher training. Finally, the Asia Society agreed to help with the dissemination of project ideas and materials to a national audience.

The Development of a Project Framework

When the project was formally announced at a press conference on September 24, 1987, a single page served as a project description. According to the description, the project was to be a major "Asia and the Pacific in the Schools" educational program to substantially increase the knowledge of Hawaii students in grades K–12 about the Asia/Pacific Region. A principal focus of the project would be teacher

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training, including support for teachers as they take Asia/Pacific materials into classrooms. The project would utilize and adapt existing curriculum materials where available, but some additional materials would be developed to deal with areas such as the Pacific Islands, where there was a dearth of existing materials. A high-level advisory panel of sixteen, including business and educational leaders, would guide the project.

Much had already been accomplished, especially in the political realm, as evidenced by the widespread private and public support for the project and the substantial funding base. Fullan identifies three well-known phases of change projects: initiation, implementation, and institutionalization. (Fullan 1990) This was clearly the initiation phase, and Miles identifies four key success factors in this phase: (a) linked to high-profile need, (b) one or more strong advocates, (c) active initiation, and (d) a clear model of implementation. (Miles 1986) Clearly the project was linked to a high-profile need (at least in the Hawaii context); it had strong advocates in business, government, and academia; and it had been actively initiated. What was lacking was the fourth element of success: a clear model of implementation. The project founders left this issue to the new project director, who is the author of this paper.

Arriving in January, 1988, I already had considerable familiarity with the history of the project. As the then Director of the Stanford Program on International and Cross-Cultural Education (SPICE), I had been consulted in the early phases of the project, and had run a workshop for key participants in August, 1987. Shortly after my arrival, I initiated two workshops for about forty participants, including representatives of academic institutions, precollegiate education, business, and community organizations. I also made it a point to visit all of the organizations that had existing educational programs on the Asia/Pacific region. In these meetings there was considerable and sometimes heated debate over the directions such a project should take, but a consensus emerged about what the defining characteristics of the new project would be.

The following aspects came to define the first implementation phase of the project:

Asia-Pacific Content

- Collaboration among Resource Organizations
- Statewide and Continuing Access to Project Resources
- Focus on Teachers and Their Professional Development
- Teachers as Trainers of Other Teachers
- Team-Building Strategy
- Interactive Teaching Strategies
- Student Competencies as Outcome

It would be misleading to think that this framework of basic principles for CTAPS was reached without dissent. Among the key controversial issues were (a) whether the project should be K–12 or focused on high schools, (b) what the locus of the teams should be, (c) whether curriculum or staff development should be emphasized, and (d) given the vastness, diversity, and complexity of the Asia/Pacific region, what content should be emphasized.

Implementation Phase I

One of the earliest descriptions of the project set a rather simple set of goals for the first three years of activity: Within three years CTAPS will develop leadership teams in public and private schools with the capacity to:

- provide a rationale for including Asia and the Pacific within existing curriculum guidelines;

- provide leadership in the dissemination of teaching resources on Asia and the Pacific; and

- plan and design a variety of staff-development activities at different levels for their colleagues.

Implementing these objectives, however, was more complex. Because of the short time frame to launch project activities, a design for the first three years was outlined by the director. This design relied heavily on experience with the California International Studies Project (CISP), because at the time CISP represented the most developed example of a state-focused international education project.

Basic Design What was conceived was a staff development program that follows an annual cycle of activities beginning with a two-week Summer Institute held each July at the East-West Center. During the Institute, leadership teams of teachers and administrators from both Hawaii and U.S. mainland public and private schools are given an intensive program in Asia/Pacific content, curriculum, and teaching strategies. The Hawaii teams continue this training in a series of follow-up workshops for a cycle of two or three years. These leadership teams, in turn, provide training to their fellow teachers for including Asia and Pacific content in their classrooms. In addition, Hawaii educators are eligible for CTAPS curriculum study programs to Asia and Pacific countries.

Here we will briefly describe six key components of the staff development design: (1) recruitment of leadership teams; (2) summer institutes; (3) leadership team workshops; (4) curriculum study seminars abroad, (5) in-service training workshops, and (6) curriculum resource libraries.

Recruitment of Teams Hawaii, although it has a single state school system, is divided into seven administrative districts. In the original design, each district superintendent could select a particular school complex (a high school and its feeder intermediate and elementary schools). Private schools could apply as well. If the principals in this complex concurred with the selection, they could nominate teachers to be on the team. Complex teams had to be composed of five to seven educators, preferably with one administrator, curriculum specialist, or resource teacher. Drawing on a smaller population, private school teams were four to five persons. Interested educators completed an application, and CTAPS checked for team composition, looking for a diversity of grade-level and subject matter, as well as appropriate skills and commitment. A minimum commitment of two years to the training is required.

Approximately two months before the Institute, the newly selected Hawaii teams were invited to a one-day orientation program along with the participating school site principals and district administrators (some of whom may be team members as well). During the orientation process, the CTAPS approach, strategy, and expectations are explained, and the calendar is reviewed. Since participation in CTAPS on the part of educators is voluntary, potential team members can opt not to participate, and are replaced if necessary. In general, the demand to be part of a CTAPS team is greater than the number of places.

By 1992–93 CTAPS had trained leadership teams representing twenty-one of Hawaii's thirty-eight public school complexes and four private school teams. These teams have provided services on a continuing basis to over eighty schools.

Summer Institutes During an intensive two-week Institute program at the East-West Center, team members receive eighty-plus hours of instructional contact, which is divided relatively equally into three strands: (1) Asia/Pacific Content (lectures, media, panel, cultural events); (2) curriculum demonstrations (Asia/Pacific lessons, role playing, simulations, small group work); and (3) team-building processes (leadership skills, group processes, adult learning theory and practice, workshop design). Participants receive up to five workshop credits in education for their participation in the Institute.

To date 250 educators have attended one of CTAPS four annual two-week Summer Institutes (eighty to one hundred hours of instruction).

Approximately two-thirds of the institute participants were from Hawaii and one-third from the U.S. mainland or other countries in the Asia/Pacific region. Individuals and teams from thirteen states, the District of Columbia, American Samoa, and seven Asia/Pacific countries have participated in these institutes.

Leadership Team Workshops Four times a year the Hawaii teams return to the East-West Center for follow-up programs of one-and-a-half to two-and-a-half days duration. Teams participate in the ongoing process of Leadership Team Workshops for at least two years and preferably three after attending a summer institute. During these workshops we estimate that there is an additional fifty-plus hours of instructional contact per year. The three strands of Asia/Pacific content, curriculum, and team-building continue to be reinforced, and in a very real sense these team workshops are an extension of the leadership training that began with the summer institute.

Curriculum Study Seminars Abroad Once a team member has completed a summer institute, he/she is eligible to apply for a curriculum study seminar to the Asia/Pacific region. While there is no doubt within CTAPS that the actual experience of travel to an Asia/Pacific country makes a significant and positive contribution to leadership development, it is not currently feasible to make this opportunity available to every team member. Moreover, since by necessity these programs are done on a cost-sharing basis (with participants contributing approximately one-third of the cost), it is unlikely that all team members will choose to participate.

To date 112 Hawaii educators have participated in seven curriculum study programs to Asia/Pacific countries: three programs to Japan and two each to China and Indonesia.

In-Service Training Each leadership team is required to set a series of goals with regard to providing in-service training for the teachers at the schools within their complex. The team is then provided with a budget plus release time for themselves and participating teachers to provide the training. In order to avoid the common pitfall of haphazard and uncoordinated training, teams are required to follow a sequential model of training that stresses cumulative exposure and opportunities. This model divides in-service programs into three categories: orientation programs, awareness workshops, and skill-building workshops. A rationale for this type of sequence, derived from the work of Gagne and Gall, is found in Grossman (1983).

To date over 6,000 educators in Hawaii have attended a CTAPS in-service program.

Curriculum Resource Libraries Along with a strong staff development component, CTAPS saw a need to make high-quality curriculum materials more accessible to classroom teachers. Given the pressures of the teaching profession, it is not always possible to devote the necessary time to identify and locate first-rate teaching materials. CTAPS has attacked this problem in two ways. First, it created a central collection of materials, including commercially available and teacher-generated materials on Asia and the Pacific, which are generally available for a two-week loan period. These materials have been catalogued on a computerized data base and teachers can check the printouts to search for materials. The printouts are easily updated as new materials are added. In addition, a lesson plan file is available and now includes nearly 200 classroom lessons organized by country and topic. These lesson plans are duplicated for teams without cost. New materials are added to the collection after a review by CTAPS staff or scholars from the East-West Center or the University of Hawaii. A second approach to the problem of access to materials has been to require teams to house a small resource collection within their respective school complexes. These school complex resource libraries are developed with the consultation of CTAPS staff.

There are currently twenty CTAPS curriculum libraries located at school sites or district office in the state of Hawaii.

Project Evaluation

A major evaluation of the project was carried out after three years of operation, as the initial teams were completing their third year of training. The data were collected in the period of February–June 1991, and included written questionnaires, individual interviews, and a team assessment process. Data were collected from team members, administrators, teachers who had participated in CTAPS workshops, teachers who had not participated in CTAPS workshops, and representatives of sponsoring organizations. There is not adequate space here to recount the findings in detail. In brief, both team members and workshop participants in CTAPS training programs reported that their experience significantly increased their awareness and knowledge of the Asia/Pacific region. The evaluation showed that the knowledge and skills that team members and other participants acquired from CTAPS programs had been transferred to the classroom. CTAPS participants reported considerable professional growth, including evidence of wide dissemination of their experience to professional settings outside the CTAPS program. The evaluation also showed that CTAPS had made significant impact on students through its training. Participating teachers reported increased student awareness of and interest in cultural and geographical topics related to the region.

The CTAPS evaluation process was meant to be a formative one. In other words, what was learned from the evaluation was to be used to shape the future of the project. And this indeed is what occurred. As a result of the evaluation process, several new initiatives were undertaken and some activities were modified. Three of these initiatives are reported below:

The Development of PHASE II As a result of the assessment process focused on the 1988 Leadership Teams, there was feedback from the teams that indicated a clear need to continue the process of implementation, and that for this reason a continuing connection to the CTAPS project was essential. Given the constraints of a fixed budget, this created a dilemma for CTAPS between the desire for the 1988 teams to continue and the need to expand the project with new teams. After a series of discussions with CTAPS team leaders, the CTAPS Advisory Board, and the Department of Education, a decision was made to create a PHASE II for CTAPS teams.

Under this revised design, PHASE I was to continue to be a three-year process in which teams followed a structured program of training and implementation. After completing PHASE I, teams could apply for PHASE II status. PHASE II teams were to continue the implementation of the CTAPS program, but in a more autonomous fashion than PHASE I teams. In order to be eligible for PHASE II, teams had to have successfully completed their collaboration with relevant district and school site personnel, and be able to match CTAPS funding from other sources. Under these guidelines, four 1988 teams applied for PHASE II, and three were accepted.

As far as the CTAPS staff was concerned, this was the most exciting outcome of the evaluation process. As a result of the process, a whole new direction was taken by the project at the initiation of the clientele it served. PHASE II brought the integration of CTAPS into existing curricula closer to reality, and underlined the success of the team process.

Developing a Long-Range Plan As the need for development of a PHASE II component of CTAPS demonstrated, the evaluation process revealed the need for a long-range planning process for CTAPS. Based on the feedback from teams, administrators, and sponsoring agencies, CTAPS committed to the development of a plan aimed at the year 2000. This plan involves using the evaluation report as a basis for generating discussion of the future of CTAPS among the key sponsoring agencies, including, but not limited to, the East-West Center, the Board of Education, the Department of Education, the Hawaii State Legislature, the University of Hawaii, and private funding agencies.

Enhanced Professional Development for Team Leaders An important finding that emerged from the team assessment process was that the growth in the scope and complexity of project activities had resulted in a parallel growth in the responsibilities of CTAPS team leaders. This finding suggested that team leaders required more attention than the three one-day meetings per year currently in place. Thus, more specific attention was given to the development of leadership skills for CTAPS team leaders. Starting in 1992, a three-day pilot workshop was offered for this purpose every August. At the same time, given their pivotal

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role in the project, it was decided that more effort would be spent getting input from team leaders into project policies and activities through the ongoing process of team leaders' meetings.

Program Implementation Phase II

The aftermath of the evaluation led to the development of a revised structure for CTAPS that included some important modifications to the original training program. Some examples of these modifications included expansion of team leader meetings from three to four per year; development of Phase II teams—i.e., teams that successfully applied to continue after the initial three-year training program; and expansion of the summer institute program from two to three weeks in length. Yet some of the most important modifications in CTAPS resulted from events, issues, and ideas that were external to the training program itself. These alterations included a change in content focus, a change in the structural relationship to the Department of Education, and a change in the locus of the teams.

Content Focus Originally the five geographic themes were chosen as the organizing framework for the Asia/Pacific content. As mentioned above, this enabled the project to identify with a strongly felt educational need at the time, and to take advantage of a major national effort with which the CTAPS Director had direct experience. As time went on, the use of geographic themes became more problematic. First, the field of geography is closely identified with social studies, and CTAPS was attempting to work across disciplines. Even though the five geographic themes themselves were not particularly limiting in this sense, there was a strong perception that if CTAPS used geographic themes as organizing principles, then CTAPS was a social studies project.

Then too, within two years of the founding of CTAPS, Hawaii's geographic alliance came into existence, and also promoted the five themes. It was redundant to have two projects with such similar agendas, and attempts to amalgamate the two efforts failed because CTAPS' regional focus on Asia and the Pacific was incompatible with the goals of the geographic alliance. It was therefore decided to shift to a "world cultures model" as the dominant paradigm for

CTAPS. CTAPS took a model originally developed by the Bay Area Global Education Project (BAGEP) and adapted it for use with CTAPS by adding geographical and historical dimensions. (See pages 153–156.) Data collected since the adoption of the world-cultures model indicate widespread acceptance and use of the model by CTAPS participants. Further, feedback indicates that the culture paradigm is acceptable to a wider audience than the geographic themes.

Relationship with the Hawaii State Department of Education As the early history of the project indicated, CTAPS always had a connection with the Hawaii State Department of Education, but the relationship was largely informal in nature and had no formal standing within the educational system. With the advice and support of key members of the CTAPS Advisory Committee, a bill was submitted to the state legislature. This would serve two functions: (a) it would legitimize CTAPS with the educational system, and (b) it would provide a recurrent source of funding for the project. The first submission of a bill was not successful. Basically, it was submitted too late to get adequate attention. A year later, starting the process much earlier, the project was successful in getting the bill through the education and finance committees in both the state House and Senate. At that point the bill was converted to a line item in the overall Department of Education budget, and since 1990–91 CTAPS has received annual funding averaging about $300,000 per year from the state. There is not space to review this process in full. Suffice it to say that one key factor in the success in obtaining state funding was CTAPS' statewide scope and therefore its ability to cite project activity in every legislator's district. So the early decision to be a statewide effort proved crucial at this point.

The formalization of the relationship between CTAPS and the Department of Education had implications beyond funding. CTAPS was asked to gradually bring its training programs into alignment with DOE curriculum frameworks. In May 1991 the Hawaii State Board of Education adopted three additional Foundation Program Objectives (FPOs) and one Essential Competency (EC). (FPOs and ECs represent the fundamental learning goals for Hawaii's students.) The FPOs asked that students develop leadership and cooperative skills, global awareness, knowledge and understanding, and a concern for preserving and restoring our environment. The EC asked that students be able to demonstrate knowledge of the diversity and interdependence of the world's peoples and societies. In a 1992 meeting with key DOE curriculum specialists, CTAPS was asked to put its work in the context of these FPOs and objectives and the state's goals for global education. Subsequently CTAPS staff members worked on revisions of the state's social studies curriculum frameworks.

Change in Locus of the Teams Contemporaneously with the development of CTAPS, Hawaii was initiating a wide number of educational reforms. Like several other states, these efforts were given some focus by a Business Roundtable, which in 1988 commissioned a study of Hawaii's public school system and made recommendations for changes. While the final report, appropriately titled "Educational Excellence for the Pacific Era," argued that "schooling should be focused so that all students can acquire the core knowledge, abilities, and values needed for Hawaii's future as a multicultural society in the Pacific Age" (p. 27), in fact there was little in the report about the international and multicultural dimensions of schooling. The major impact of the report was in its recommendations for more decentralized governance and management of the system, which led to the development of a School/Community Based Management (SCBM) program in Hawaii's public schools. This together with a lump-sum budgeting reform, which gave individual schools much more control over how money is spent, clearly marked a policy shift in the locus of decision-making within the Hawaii school system. Anticipating this policy shift, CTAPS began making plans to shift its locus of activities from multi-school complexes to individual school sites. In 1992 the first high school site team was launched, and in 1993 three elementary site teams followed. What was evolving, as was ultimately described in the CTAPS plan for the Year 2000, was a two-tiered team structure, in which ten to twelve highly trained teams would operate regionally in cooperation with district resource centers while as many as twenty-five teams were offering programs at school sites. This change to school site teams was welcome within CTAPS because there is strong evidence that effective educational reform must incorporate the school site. (See for example Tye and Tye, 1992.)

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Conclusions

Earlier in this paper it was said that one of the fundamental principles that underlay the development of CTAPS was that the most central educational reforms are those that impact the interaction between student and teacher. Consequently, most of the project activities involve the professional development of teachers, and at the center of the enterprise is a focus on the crucial educational triangle of teacher, student, and subject matter (Asia/Pacific content). But the record clearly shows that however important or desirable such a focus might be, the larger context of educational reform is significant as well.

Barbara Tye (1990, 1992) offers us a model for understanding the complexity of a change process that seeks to incorporate global education into the schools of the United States. She proposes an inclusive three-level model of school structure:

> First, undergirding us all, is the society we live in. Second, built on that society, is the set of cultural norms and assumptions concerning educational systems (the "deep structure"). Third, supported by the first two levels, is the individual school. (Tye, 1990, 35–36)

Thus any educational change process involves these three sets of variables: the characteristics of society as a whole, the deep structure of schools, and the unique personality of individual schools. Tye argues that significant and long-lasting educational change inevitably flows from the society to the deep structure and finally from the deep structure of schooling to the individual school.

Tye reports that in the face of increasing national and international global awareness there is both adaptation and resistance in the American system of public education:

> Developments at the national level suggest that global awareness as a social movement is gaining momentum within our society, and may even be making some inroads into the deep structure of

> schooling. Whether it really does so remains to be seen: we know how persistently the deep structure tends to resist change. (Tye, 1990, 43)

Our experience in CTAPS supports Tye's analysis. There is a great deal of momentum—at least rhetorical momentum—for global education and more specifically education related to the Asia/Pacific region in Hawaii. As mentioned earlier, global awareness is now one of the eleven fundamental objectives of public education in Hawaii. There is widespread community support—both rhetorical and financial—for global education, cross-cultural awareness, and international exchange programs. There is every indication that in this regard the "community" is ahead of the educational system, but this also indicates that one of the fundamental ingredients of successful change is in place in Hawaii.

It is at this point that the problem of the deep structure of schooling enters, what Tye calls "that intervening level which is both so slow to change and so powerful in shaping what happens to schools" (1990, 47). Much of what we have called Phase II of CTAPS refers to our attempts to encounter and deal with the deep structure of schooling in Hawaii. It involves a closer structural relationship with the Hawaii Department of Education, in which our goal is to be seen as integral and not peripheral to public schooling in Hawaii. The change of the locus of teams to school sites is part of this attempt at integration. While CTAPS programs in general reach educators in over seventy schools in Hawaii, CTAPS teams now are involved in twenty-two school site programs. Two years ago there were no formal CTAPS school site programs, although some enthusiastic principals did incorporate some aspects of CTAPS into the instructional programs of their schools.

We are heartened by the response, which mirrors Tye's claim of increased awareness at both the societal level and the individual school level. At the same time we are not overly sanguine. Changing the deep structure of schools is indeed a formidable task, and one that requires both a change in society's vision of the school, a long-term commitment for change by the educational establishment, and sufficient resources to implement the change. We feel that the next five to seven years will tell the tale for CTAPS in this regard, and we have begun to engage key persons in education, business, and the community in building a vision of a school system in which global education is realized in individual schools and classrooms throughout the state of Hawaii.

Notes

1. This paper is a revised version of an earlier published one: "The Consortium for Teaching Asia and the Pacific in the Schools (CTAPS): A Case Study of Educational Reform in International Education," *International Journal of Social Education* 9 (Winter 1995): 80–93.

2. Here it is important to note that what lay behind the phrase "economic competition" was the growing economic power of Japan. Just as Sputnik spurred the educational reforms of the late 1950s and early 1960s, Japan's emerging economic power was the impetus for the educational reforms of the 1980s. While serving as president of the California School Board in the early 1980s, Michael Kirst reports that "Toyota" or by extension "Japan Incorporated" had become the Sputnik of the 1980s:

   Shaken by reports that Japanese children were doing much better than American children, the California State School Board of Education in the early 1980s suddenly changed its agenda. We cut short our formerly intensive discussions of high school dropouts, disadvantaged minorities, and the lower third of the achievement band to focus on the alleged crisis of decline in academic standards. (Kirst, 1984, 7)

3. The East-West Center was established in 1960 by the United States Congress "to promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training, and research."

4. Founded in 1851, Castle & Cooke, Inc. is Hawaii's largest corporation, the largest producer and marketer of fruits and vegetables in the world, and does business in fifty countries.

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INTRODUCTION TO WORLD CULTURES THEME GUIDE

Rationale

In an increasingly interdependent word, the children who will be adults in the twenty-first century will need an understanding of the human societies that populate the world, in order that they may learn to interact with them more effectively. Socially, politically, and economically, societies have become irreversibly interconnected. The very survival of the planet may, in fact, depend on our ability to work together in solving the problems of the modern era.

Since culture is at the heart of all societies, it is essential that citizens of the twenty-first century have the skills to understand the concept of culture, to analyze the components that make it up, and to interpret its meaning for the world at large. Though no single, universally accepted definition of the word "culture" exists, there is general agreement that it refers to the whole pattern of behavior that is shared by a group (sometimes defined by national borders, but more often, by a shared geographical or historical experience). It consists of learned ways of thinking and acting, common to a people, that distinguish them from other people. The products of culture such as clothing, art works, and social institutions reflect the operating values of that culture.

Comparing Cultures

As we examine and compare cultures, we begin to see not only that each culture is unique, but also that certain cultural universals are common to all, such as the work of attending to the physical needs of food, clothing, and shelter, and the aspiration to emotional and spiritual self-expression and interaction. Likewise, we start to realize that although cultures have an extraordinary ability to endure and resist change, they also share, adapt, and change in response to the ways in which the evolving world impinges upon them.

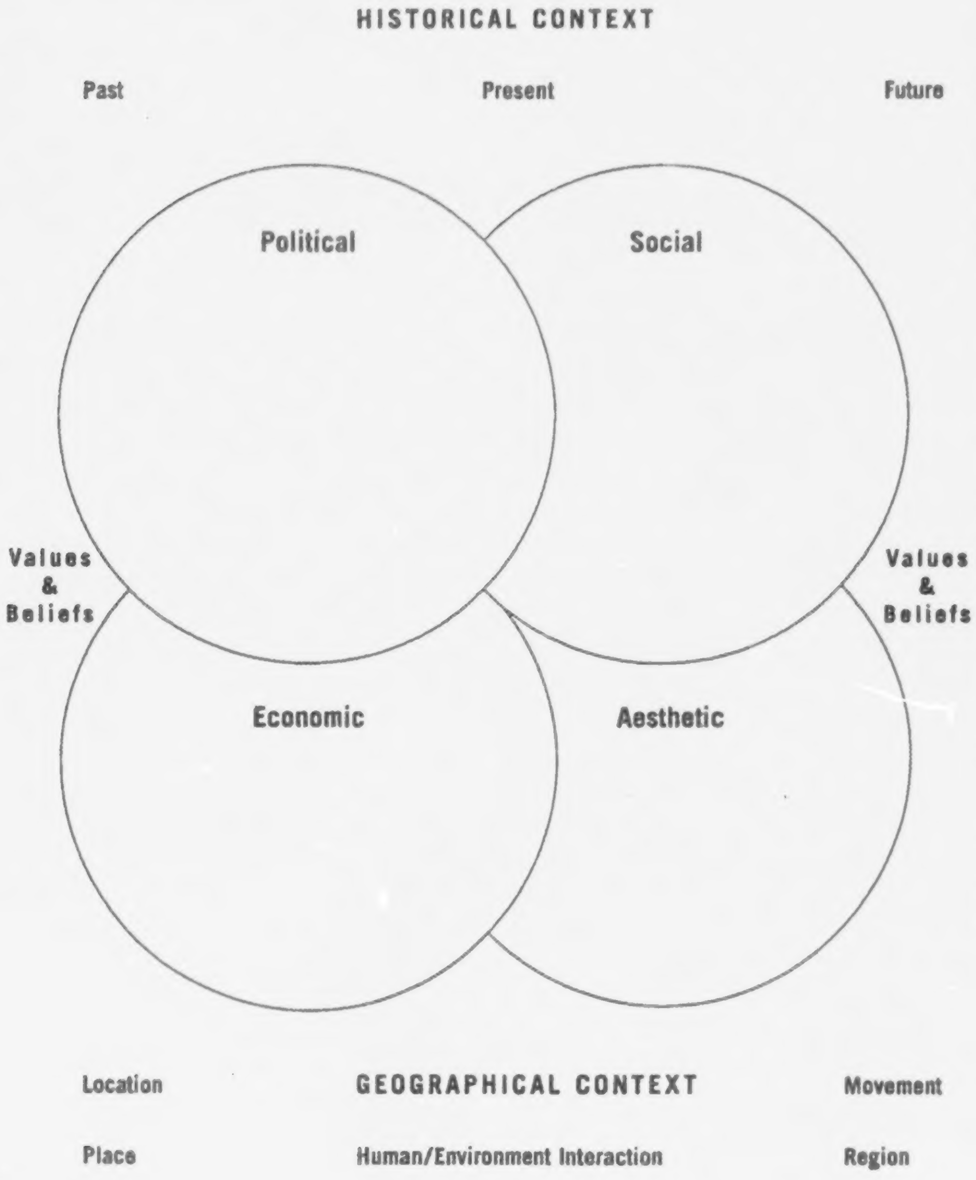
Finally, we begin to find that individuals and subgroups within each culture vary in the degree to which they reflect the characteristics of the more general society. A study of culture can thus help the student grow in self-knowledge, awareness of the individuality of others, appreciation of diversity, and tolerance for the ambiguities and complexities of human experience.

The World Cultures Model

Although the way in which teachers choose to address these issues should vary with the age, needs, and interests of the students, we believe it is also important to have a consistent structure that can be used as a guide in preparing lessons and in selecting instructional materials. The World Cultures model can provide such a framework. The model is not a flowchart, and it is not an outline of content to be "covered." The instructor is not expected to start instructions at any one place on the model or to conclude at any specified point. The model does, however, provide a general picture of the important issues and concepts to be included in any cultural study: interdependence, communication, conflict, and change vs. stability. It seeks to bring the study of geography and history into the curriculum in a meaningful way—as they are needed to understand how and why a certain culture have developed as it has. Finally, it suggests that study can be focused on five universal, interlocking components—economic, social, religious, political, and aesthetic—particularly as they are manifested in human behavior and cultural values.

To be more specific, a teacher may choose to study one culture in depth—Japan for example. In this case each one of the thematic "bubbles" would be included in the study through a variety of activities that would, when possible, consider the general issues of interdependence, communication, conflict, and change vs. stability, as they apply to the five themes, with historical and geographic studies being brought in as necessary. Or, a teacher may wish to select one of the cultural universals—economics, for example—and use it as a basis for a comparative study of several different cultures, again focusing on the general background issues as much as possible.

These are only two examples of how this flexible model may be adapted to the needs of each teacher and each class. Whatever format is used, it is always important to have this clear structure and specific goals in mind and to make sure that all lessons are relevant and applicable. Otherwise there is the danger of teaching a series of entertaining but unrelated activities that do not advance the students' understanding of any fundamental cultural issues.


HISTORICAL CONTEXT
Past
Present
Future
Political
Social
Values & Beliefs
Values & Beliefs
Economic
Aesthetic
Location
GEOGRAPHICAL CONTEXT
Movement
Place
Human/Environment Interaction
Region

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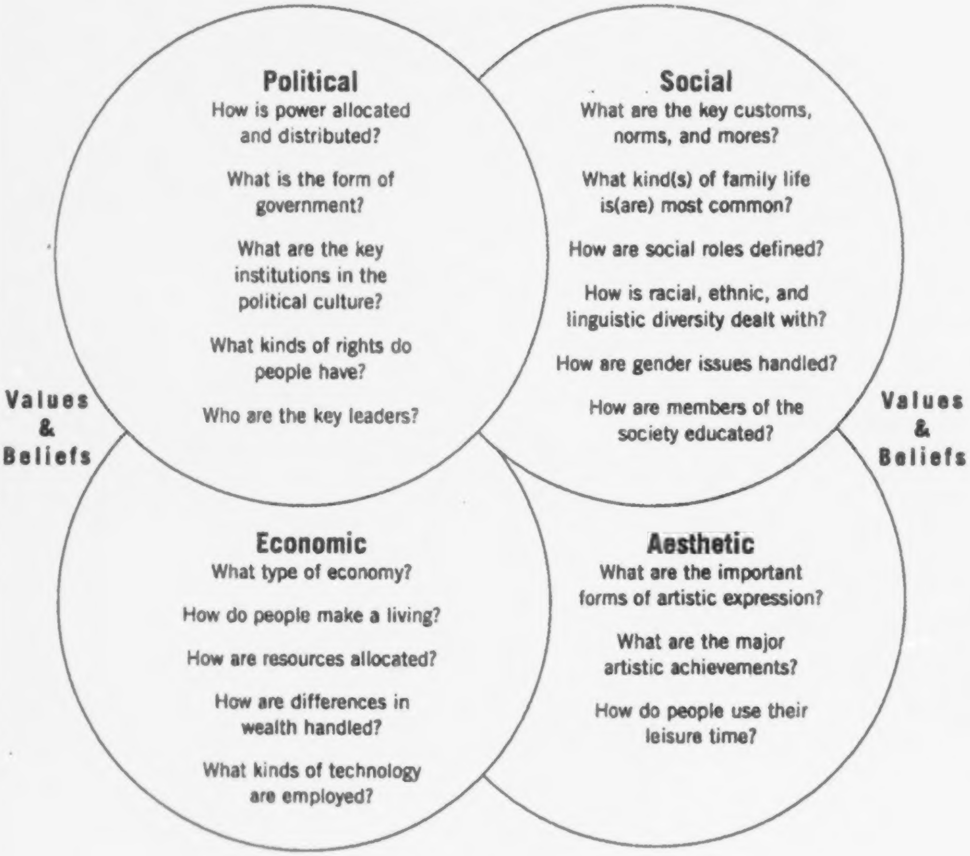
HISTORICAL CONTEXT

Past Present Future



Political

How is power allocated and distributed?

What is the form of government?

What are the key institutions in the political culture?

What kinds of rights do people have?

Who are the key leaders?

Social

What are the key customs, norms, and mores?

What kind(s) of family life is(are) most common?

How are social roles defined?

How is racial, ethnic, and linguistic diversity dealt with?

How are gender issues handled?

How are members of the society educated?

Economic

What type of economy?

How do people make a living?

How are resources allocated?

How are differences in wealth handled?

What kinds of technology are employed?

Aesthetic

What are the important forms of artistic expression?

What are the major artistic achievements?

How do people use their leisure time?

GEOGRAPHICAL CONTEXT

Location

Movement

Place

Human/Environment Interaction

Region

CTAPS SUMMER INSTITUTE GOALS

The Institute will:

- provide participants with an overview of the cultures and geography of the Asia/Pacific region.
- identify and introduce high-quality curriculum materials and resources available for teaching about the Asia/Pacific region.
- introduce participants to a team-based approach for training teachers to inject Asia and Pacific materials into the curriculum.
- demonstrate interactive, student-focused teaching and learning strategies, including cooperative learning, small-group work, simulations, and role plays.
- link the study of the Asia/Pacific region to specific cultural and geographic themes, and for Hawaii participants, to DOE curriculum and initiatives.
- prepare participants to develop and design staff development activities on the Asia/Pacific region, which they can implement in the academic year.
- prepare participants to serve as effective presenters for in-service programs on the Asia/Pacific region.
- expand the network of skilled educators who can discuss content, curriculum, and teaching strategies related to the Asia/Pacific region.
- provide participants with models for the adaptation and evaluation of materials on the Asia/Pacific region across grade levels and across the curriculum.

CTAPS SUMMER INSTITUTE OBJECTIVES

Participants will:

- acquire increased knowledge of the cultures and geography of the Asia/Pacific region.
- acquire increased awareness of the human and material resources available to enhance teaching about the Asia/Pacific region.
- acquire an understanding of the World Cultures Model and its application to teaching about the Asia/Pacific region.
- acquire increased knowledge of staff development and in-service training program designs.
- experience a team-based approach to staff development.
- develop action plans for implementing an in-service training program at their school site or in their region.
- develop positive collegial relationships with their teams, CTAPS staff, and other participants.

CTAPS SUMMER INSTITUTE INTERVIEW WITH KAHEALANI NAE'OLE-WONG

Kahea is a Native Hawaiian teacher, a computer specialist in an elementary bilingual school in Hilo, Hawaii. She attended the CTAPS Summer Institute in 1995, and the following summer traveled to Southeast Asia on a CTAPS travel program along with several mainland teachers from the 1995 institute. This interview was conducted by Linda Warner (LW).

LW: *What was the impact on you personally and professionally of having mainland colleagues at the CTAPS summer institute?*

Personally, I made good friends. Professionally, the summer institute shaped a lot of my attitudes, and I gained in networking. For example, in a workshop with Jane Boston on change, she put statements on the walls and we walked around to say yes, we agree, no, or maybe. One statement was "Change is intimidating for schools." Carleen was the only one who said no. She said if you are proactive, you have a plan of action, so change is not a problem. I'm a young teacher, too, so I was influenced by that.

Culture night at the summer institute. How they [mainland colleagues] were eager to learn from us [teachers in Hawaii], not just from a lecture, but from informal gatherings too. We divided by ethnic background to represent our culture. We had about five practices and Maria and Carleen asked if they could be part of our group and practice with us. So they practiced and performed the hula with us. After the formal gathering that night we listened to different kinds of music from everyone's culture. We really shared.

I gained a nationwide perspective. We have similarities and differences, but we see effective school change, and effective practices similarly. We're all learning about Asia and the Pacific. The identity issues were different—we call ourselves Japanese or Hawaiian, not Japanese American or Hawaiian American, so some people were uncomfortable to hear "American" attached. We don't have so many immigrants coming directly from Asia; we have local cultures. The national perspective is different. There is more diversity within the country. The Boston Children's Museum's celebrations books were excellent resources for us. In the CTAPS workshops that followed the summer institute we used them and I bought more from Borders Books.

CTAPS brought in more general speakers—even a speaker on Hawaiian issues for the mainland teachers. There was an orientation for them before we got there, and a session on geography. The kinds of speakers CTAPS had carried universals, like Carlos Cortés.

LW: *What are your impressions of the relative challenges of teaching about A/P on the mainland and in Hawaii?*

Far removed from the area geographically—it's the same as us trying to teach about continental U.S. history, except there are not many materials for teaching about Asia. A lot of what is available are resources for teachers. There's not a lot of children's literature, for example.

We had a lot of firsthand contact in the area. Maria, Carleen, and Jack experienced personally what most mainland teachers can't. Maria and I got to know each other [in Hawaii] because we were collecting the same kinds of things. We were climbing through bookstores, constantly looking for things for school. We got books, we got quilts. Her interest was high and sincere. When we went to Southeast Asia, Maria would tell people in each country she wanted to teach about their country and about them. She had the same attitude of inquiring. She wanted to know the stories, she was not just satisfied with an artifact. She wanted to know more, not to the point of being irritating, but she needed to know things. It was intense.

LW: *How does urban mainland schooling compare with Hawaii?*

When it comes to basic things like standards and perceived change, the only experience I've had is in a Hawaiian language immersion school. It's a specialized program. Ninety-five percent of the kids' first language is English, but English is not introduced at school until fifth grade. Everything at school is in Hawaiian, but the total environment around the school and at home is English. The program is based on research from New Zealand; it's similar to

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French immersion programs in English-speaking Canada. We're trying to recover the Hawaiian language, and we found that fluency in reading transfers quickly to English. In fact, the Hawaiian kids in the program do better at the sixth-grade SAT exam than their counterparts who have had six years of formal training in English. We found it's also easier for kids to accept someone else when they have a good understanding of who they are. They have a solid foundation and can accept differences.

LW: *Tell me about about your trip to Southeast Asia with CTAPS.*

It made me more appreciative of the high standard of living in Hawaii. Many mainland participants were impressed with the Bossy ceremony and those kinds of things, but I expect ceremonies and such. We have so many in Hawaii. Those things I expected.

At the Cuchi tunnels in Hanoi, I got a better perspective—a multigenerational one—on the war in Vietnam. I was not even born then. The other teachers on the trip really taught me about the war. Most all of them had personal stories. At Ho Chi Minh's body I just bowed but I really didn't feel anything. They had a different perspective. They were the true teachers.

The chemistry of the people involved is important. The group was focused on the goal of the project. No one had their own agenda like, "Oh, I could really live over here." It was just good strong teachers.

TEACHER REFLECTION

Siri Anderson

Siri participated in the CTAPS Summer Institute 1995 with a team of teachers from her elementary school located on one of the smaller Hawaiian islands. She shared this reflection through e-mail.

...Naturally the mainland participants were curious about local culture, politics, and Hawaiian sovereignty issues. Since I am from a neighbor island (Molokai), I boarded at the East-West Center dorm along with the mainland teachers and spent time with them socially.

Their questions and observations about local culture forced me to examine our culture, mores, and political issues more carefully. Some of the mainland teachers had rich experiences working in schools with established multicultural programs. Their insights were useful to us, as many of us were in the initial stages of implementing CTAPS site bases.

We were excited and invigorated by the Institute. When we returned to our remote, largely Native Hawaiian school, we focused initially on teacher training. We conducted several staff development workshops focused on expanding staff awareness of Asia and the Pacific, on CTAPS curriculum, CTAPS resources, leadership skills, and cooperative structures. The parent community was invited to selected sessions. We developed a weekly global quiz and news report which was broadcast on closed-circuit TV. We also organized a multicultural festival involving parents and community members to share their unique knowledge, talents, and skills.

Education Programs

LESLIE SWARTZ
THE CHILDREN'S MUSEUM

Founded by science teachers in 1913, The Children's Museum in Boston (TCM) is the second oldest and third largest children's museum in the United States. Over its long history, TCM has been committed to offering a variety of educational programs designed to meet the changing needs of classroom teachers. TCM's ability to be a credible player in educational reform derives precisely from its approach to education—an approach that offers alternative solutions to national critiques of American education. Schools are often perceived as providing lock-step, rote learning that aims to teach to the middle; that challenges only certain types of intelligences; that ignores the needs of large groups and segregates others; that to some students feel irrelevant, boring, and trivial, offering few life skills; and that alienates the schools' most important partner in education—families.

Museums, in general, and TCM, in particular, offer visitors of all ages an enjoyable, interactive educational experience in an informal environment that nurtures curiosity, discovery, experimentation, imagination, and individually-paced learning. In the words of the late Frank Oppenheimer, founder of the San Francisco Exploratorium, "no one flunks museum."

In the 1960s, Michael Spock, then the Director of The Children's Museum in Boston, revolutionized the museum world by introducing interactive exhibit design. Now widely popular, at TCM hands-on learning pervaded exhibition programs as well as teacher training. By bringing artifacts and environments out from glass cases, TCM engaged its audience of children and adults in shaping their experiences in the museum. This philosophy and approach to education became part of TCM's programs for schools and teachers. The need for interaction is now recognized as a key element in successful education. As Howard Gardner puts it:

> ...museums have retained the potential to engage students, to teach them, to stimulate their understanding, and, most important, to help them assume responsibility for their own future learning.[1]

Over the many years since its founding by science teachers, TCM has distinguished itself for cultural programs, spanning ethnic and racial groups both within the U.S. and around the world. These programs are designed to offer school programs in many formats, ranging from exhibition and public program to more formal curriculum. Though outside the purview of this essay, TCM's science and early childhood programs are nationally and internationally renowned.

School Programs

The great benefit of offering education programs in a museum is that we conduct school programs that can serve as pedagogical models. Through firsthand interaction with real people, neat stuff, and intriguing phenomena, visitors pursue their own curiosity and interests.

In varying degrees, the cultural programs at TCM have dealt with the essential question of similarities and differences among cultures. Currently, we have three homes in the museum, and this provides an excellent opportunity for contrast and comparison. The Japanese House is viewed and "interpreted" as a place offering shelter and comfort in some ways different and in some ways the same as what children are familiar with. The Northeast Native American exhibit features a historical home beside a contemporary home, the message being "We're still here". The Victorian Home, now decorated as a 1959 grandparents' home, sparks intergenerational discussion. In all cases, visitors go inside for a firsthand experience of the environment. To enter the Japanese Home, visitors must remove their shoes, an experience that makes a deep impression on our young visitors.

The school programs provide an additional staff interaction, through which students are further engaged in an activity and a discussion in an exhibit. The program provokes questions and invites questioning, examination, or experimentation, thereby serving as a model for how to explore a museum. We intend for our visitors to learn through this experience how to visit museums in general.

Kits

The science teachers in 1913 wanted to get natural history artifacts into the classroom and into the hands of children to help them to enjoy and understand the world in which they live. The same mission and strategy remain in effect today at TCM. We circulate eighty-nine titles, many of which focus on multicultural, intercultural, and cross-cultural learning. These kits include artifacts, audiovisual materials, background materials for teachers, and books and activities for students. Titles include *Cambodian Culture, The Indians Who Met the Pilgrims, A Puerto Rican Family.* With a national circulation, the kits extend TCM's approach to education and some of the richness of our resources out beyond the walls of the museum.

Cultural Programs at The Children's Museum

TCM has struggled with the relationship among our cultural programs. Three cultural programs existed for many years, with few connections made among them: the Native American program, the multicultural program (focusing on ethnicity in the U.S.), and the East Asian program. The programs did not overlap in ways that could provide a context for general cross-cultural understanding. Indeed, for an institution promoting the concept of intercultural communication, our own example suggested the perils of competition over scarce resources, jealousy over space and time, and general misunderstanding and distrust. Ironically, this segregation became most glaring when all the cultural program staff tried to develop a single statement about multiple perspectives in recognition of the quincentennial commemoration of Columbus's voyages. We ourselves could not honestly endorse the concept of multiple perspectives of history.

At about the same time, the Intersections project began. It was helpful and encouraging to put TCM's dilemmas into a national context. Just as the national dialogue about multicultural and global education has progressed, so too has TCM's sense of what we need to do in the field. We are far more concerned with discovering and revealing connections among peoples than in presenting serial monocultural displays.

East Asian Program

TCM has a historic tie to China and Japan through our collection; since the 1980s, TCM has had an authentic silk-weaver's house from Kyoto. The only full-size traditional Japanese house in the U.S., the *kyo no machiya* is a unique treasure in Boston and an unparalleled educational resource. Students at all levels visit the Japanese House as part of their study of Japan.

In 1978, the Harvard East Asian Outreach Program was formed to combine the academic expertise of Harvard University's East Asian programs with the innovative educational approach of The Children's Museum. Still a vibrant collaboration, the Harvard East Asian Outreach Program offers teacher training and resources that will expand and improve the teaching and learning about Japan and China at the precollegiate level. Through seminars, workshops, conference presentations, exhibits, public programs, and curriculum materials, the outreach program serves a local, regional, and national audience.

The East Asian Program focuses primarily on the teaching about China and Japan, but deals with Asian American issues as well. However, the intersections between Asian Studies and Asian American Studies have been evolving, especially in light of the exponential growth of the Asian American population in the Greater Boston schools. Further, TCM considers Chinatown a neighbor, and our commitment to serving our neighbors is strong. Running an Asian Studies program without regard to the diaspora in our midst would offer a limited perspective and fail to take advantage of a vast resource. How that connection is made is the challenge.

Multicultural Programs

In the 1980s TCM embarked on a major initiative to make TCM reflect demographic trends. To this end, we conducted numerous assessments to determine what teachers, families, and communities wanted and needed to help children grow up with skills needed for living in a multicultural society. We were encouraged by teachers and school administrators to undertake multicultural education programs. The opinion voiced by many area educators was that TCM was in a better position to take risks and to develop new programs and materials than school personnel. By the late 1980s, when KidsBridge—TCM's landmark exhibit on cultural awareness—opened, we were prepared with companion programs.

Beginning in 1989, we conducted nine multicultural summer institutes, numerous seminars, and a major conference (see Linda Warner's article). The key to the success of the summer institutes was the variety of experiences offered to the teachers, which included: lectures on selected ethnic, racial, cultural, and religious groups in the Boston area; hands-on activities that would help translate the intellectual knowledge into classroom experiences; and direct interaction with many people of different backgrounds, in both TCM and the communities. Our goal was to help teachers to gain an understanding of diversity as it affects their classrooms and to develop an awareness of their own attitudes and perspectives on this diversity. We worked to apply these goals to changing classroom practice by offering resources, exhibits, programs, and staff assistance.

In the course of developing the multicultural programs, we developed strong collections of multicultural teaching resources. Now called the Harcourt General/Smith Family Teacher Center, the library has an excellent collection of ethnographies, literature for children and adults, and recommended curriculum materials to support teachers in making their curriculum more diverse.

Multicultural Celebration Series

In 1988, The Hitachi Foundation took a great leap of faith and granted TCM a generous grant to develop multicultural curriculum materials for the K–8 classroom. Looking back, the proposal offered a kind of multicultural vegematic—cutting and slicing all cultures for all ages. But the field was wide open; few publishers were venturing into the multicultural industry, and those that did were subject to scathing criticism from all sides. Research for the curriculum project proceeded parallel to the summer institute, so that teachers' needs informed the development of the concepts. Fortunately, we were approached by a highly enlightened editor who worked with us to develop an attractive and innovative project design. Some eighteen books later, the *Multicultural Celebration* series attracted great interest nationally.

The series consists of eighteen richly illustrated realistic storybooks, with teachers guides, audio tapes, resource materials, and posters. Each story was written by a different author and illustrated by a different artist, in all cases with the cultures matched with the stories. With this configuration, it was clear that the author was offering a personal expression of the culture and was not intending to represent an entire ethnic, racial, or religious group.

The immense popularity of the series derived from the real diversity of voices and look. This was the first major effort by a mainstream publisher to present diversity in both form and content.

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The *Multicultural Celebration* series gave TCM greater credibility with teachers. Curriculum is the currency of professional development programs; the teachers need curriculum for their classrooms, and we were offering a teacher-inspired and -tested product that could support the need to bring multicultural perspectives into the schools. This was a concrete example of what we at TCM meant by multicultural—and that was not just the "downtrodden." It was more than black and white; it was not just self-esteem building for children of color in the urban schools. We saw multicultural education as part of the necessary skills for living in the world.

Intersections

Coincidental with the beginning of the Intersections project were the conversations within TCM and among our teacher audience about how to integrate multicultural and international studies. Over the course of the summer institutes, we had become aware of the need for clarity about links and distinctions between these studies. Too often we had seen China curriculum plugged where Chinese American materials were required, and vice verse. It was not so much ignorance as despair, mainly over lack of resources. The need to develop a framework for thinking about the relationship between Asian Studies and Asian American Studies was intellectually pressing, and we welcomed the opportunity to engage in a national dialogue about these issues.

Through Intersections, TCM could work further with teachers on the relationship between multicultural and global studies, as both a theoretical and a practical pursuit. Offering a study program in the Asian American environment of Hawaii gave us additional prestige. Essentially, we could reward exceptional teachers with whom we had worked. For the most thoughtful teachers, this rare opportunity to study and expand one's personal experience was deeply appreciated.

This publication is the product of the Intersections work. To engage in this dialogue is in itself fulfilling. And there is no turning back. The former paradigms can no longer hold.

Japan Study and Travel Project

In 1995 The Children's Museum was approached by the United States-Japan Foundation about conducting a travel and study program to Japan. It was at least in part through our Intersection network that USJF came to us. Having worked in the field on a national collaboration, TCM was in a different league, as were all the participating sites. By the end of the project cycle, all the projects had received USJF funds to conduct study and travel programs for urban teachers. This became another opportunity for us to work with urban educators to blur the existing boundaries of global education and to bring these studies into the urban classroom. USJF sought out the Intersections partners precisely because of our expressed commitment to working with urban educators and urban systems.

For the teachers who traveled the road with us, from the multicultural summer institutes, through Hawaii and the Intersections project, to the Japan Study and Travel Project, the trip was extraordinary. Many of those teachers remain active in Children's Museum education activities: some are on the advisory board of the new Harcourt/Smith Teacher Center; some are continuing their travels and studies, reporting back to TCM and sharing their experiences. Indeed, the very concept of the Teacher Center was inspired by these teachers and their colleagues. TCM has redesigned its education programs and established a Teacher Center precisely to give a new voice and new leadership to teachers in the dialogue on education reform.

Notes

1. Howard Gardner, *The Unschooled Mind* (New York: Basic Books, 1991), p. 202.

INTERVIEW WITH CELIA FERNANDEZ

Celia Fernandez teaches Social Studies and Mathematics at the McCormack Middle School in Boston. She graduated from Brooklyn College with a degree in Elementary Education and earned her master's in ESL from the University of New York at Brooklyn. She also received a federal fellowship to Boston University to pursue a doctorate in Bilingual Education, Supervision, and Administration. We asked Celia to discuss her work on the Advisory Board of the new Teacher Center at The Children's Museum (TCM) in Boston.

How did you get involved with The Children's Museum?

I began working with TCM when my school received a grant to participate with the museum, allowing class visits and sharing of kits and other materials in the classrooms. As a result of this partnership I became aware of the various opportunities available at TCM to pursue my interest in multicultural education.

Which multicultural program did you pursue initially?

Ten years ago the museum instituted its Multicultural Summer Institute, for which I applied and fortunately was accepted along with teachers from various school systems in the greater Boston area. I was able to exchange ideas with my peers and learn from the various experts who were invited to help us become more familiar with and culturally aware of the various ethnic groups with whom we would be interacting. In addition to the time spent in the museum, we spent a great deal of time in the various communities observing the neighborhoods, meeting local people, and eating the various ethnic foods.

Did this experience inspire any particular projects?

As an offshoot of the various activities, several of us chose to develop a bibliography of folktales from the Caribbean. This turned out to be a very enlightening pursuit, and in trying to locate appropriate tales we learned a great deal about the similarities as well as the differences in the cultures in this part of the world. It was difficult to locate tales from some of the countries, but after doing research we were successful. This work was presented and shared with the other participants as a culminating activity and they in turn presented activities with the rest of us. After the Multicultural Summer Institute I continued my participation with additional sessions at the museum, with other members of the Institute. These sessions offered further teaming, investigation, discussion, and exchanges, allowing me to further my knowledge and improve my ability to bring what I was learning to my students.

Tell us about your professional development experiences.

Besides sitting on the advisory board of the new Teacher Center at The Children's Museum, I've continued my participation in various professional development activities, such as the Consortium for Teaching Asia and Pacific Studies (CTAPS) team in Hawaii, the Japan Study and Travel Group, and the steering committee for a Teacher-to-Teacher conference. I'm also working on a team to compile and develop a kit of multicultural literature for middle school students, using the topic of immigration as a means of introducing other cultures to our students, and developing an understanding of why people immigrate.

What have you learned?

My participation in the CTAPS institute in Hawaii opened new doors for me. The study of Asia and the Pacific was very new for me. I am a Spanish bilingual teacher who specialized in the culture of the Spanish-speaking world, so Asia was a part of the world I was not particularly familiar with. During my stay in Hawaii I had the opportunity to interact with people from all over the world. Talking about the importance of introducing literature with Asian themes, I realized that all cultures needed to be introduced to our students. So on my return from Hawaii, I started earnestly pursuing my search for books about young people living in different cultures, written for children from ten to fourteen. I have continued to do so for the past several years and my list grows slowly but surely.

How was your Japan experience?

The Japan Study and Travel group experience enabled me to continue my education about Asia, and specifically about Japan. The program included six all-day workshops, each dealing with specific topics related to Japanese culture, past and present, prior to our seventeen-day trip to Japan. It was very important to have these introductory sessions so that we had a base of knowledge to make our interactions in Japan more valuable. It is difficult to isolate what was the best part of the trip because the whole trip was wonderful, exciting, and enriching. Interaction with others is most valuable, for it allows for an exchange of ideas and opinions.

What's next in the way of travel?

I am hoping to have an opportunity to tour several countries in the Caribbean in the not-too-distant future. The Children's Museum is hoping to receive a grant similar to the Japan project for studying this part of the world. It is apparent that there is a need to glean better understanding and information, firsthand, about what life and education are really like in these countries, thus enabling us to better serve our students from these countries.

Tell us about TCM's Teacher Center.

The Center has recently opened and promises to be a valuable resource for teachers. Its mission is "to support teachers in implementing curriculum frameworks in multicultural classrooms and to make the museum more accessible and responsive to teachers." At present the advisory board is trying to determine the best ways to accomplish the mission. We are trying to find ways to encourage teachers to really use the Teacher Center. We'll have workshops where teachers meet other teachers to share what they are doing, with a focus on frameworks, for outreach to introduce teachers to what the Center has to offer, to develop a website, and to offer free space for teachers to meet and work in pleasant surroundings without interruption. We are continuing to develop programs that will answer teachers' needs as they see them.

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How does your work with the museum translate to the classroom?

It is difficult to define. Naturally, I have used field trips to the museum, kits, speakers, and other materials to enrich my teaching. However, a less tangible effect of my relationship with TCM is that it has enabled me to grow as a person and because of that my work in the classroom has been enriched. It has offered me the opportunity to bring better understanding and personal experiences—not just the pedantic—to discussions and lessons. My multicultural literature project is an ongoing one, and I know that as a result of the experiences and exposure to various people, places, cultures, and activities, I have found a good way to continue my interest in multiculturalism, and to interest other teachers in using some of the materials I have uncovered. There is still a great deal to investigate, and only time constraints keep me from moving faster. I find that teachers are willing to try new materials if they are readily available.

What advice do you have for new teachers to stay inspired?

My suggestions for new teachers is to always be learners. There is so much out there to learn. Seek out opportunities for self-enrichment, and in that way you will enrich your students. Become involved in interactive professional development opportunities. Be willing to grow and learn. Enjoy what you do!

Interview conducted by Jacqueline Fearer; previously printed in *Teaching Voices*, a newsletter of the MA Field Center for Teaching and Learning.

TEACHER REFLECTIONS

Patricia Carrington

Patricia Carrington, a teacher and administrator at the Agassiz Elementary School in Boston with a background in early childhood education and in special education, attended the Museum's Multicultural Summer Institutes in 1992 and 1993. The following year she attended the CTAPS Summer Institute, then returned to teach in the Museum Summer Institute in 1995. In 1996 she participated in the Japan Study and Travel Project. She is currently co-chair of the Advisory Board of the Teacher Center at The Children's Museum.

The following are excerpts from her reflections on her experiences.

The participants at the CTAPS Summer Institute were intelligent, knowledgeable, and creative. Interactions with them gave us insight into how other systems deal with diversity and how other countries provide professional development for their teachers. I was immersed for the first time in a community that was significantly influenced by the presence and culture of its Asian and Asian American inhabitants—much different from a trip to Chinatown at home. Even though I learned a lot, I left Hawaii painfully aware of how little I knew about Asia and the Pacific. This led me to participate in a year-long study project on Asian American authors funded by the National Endowment of the Humanities and the MA Asian American Educators Association.

One could spend a lifetime devoted to just one culture. How then does one identify a manageable piece and create meaningful classroom activities and curriculum? All of my experiences up to this point had dealt with multiculturalism with a very wide brush. Although I had been able to cull from my experience enough literature and resources to assist teachers, I still wondered how to structure a study of one specific culture and infuse the curriculum with this knowledge.

The Japan Study and Travel Project is currently answering those questions. It is hard to find words to describe the experience. At times I was overwhelmed by the gracious hospitality and surprised at how often the people I encountered spoke English. I often reflected on my encounters [while traveling in

Japan] and wondered what would have occurred had the circumstances been reversed. Would we as a people be as gracious as they had been to us? Did we know how? The closest to it in my experience is "southern hospitality"; yet it is not the same.

My expectations based on the media and what I had read were shattered. After hearing so much about homogeneity, it was interesting to observe that even in Japan everyone is not the same.

Maria D'Itria

Maria D'Itria, a fifth-grade teacher at the Harvard Kent Elementary School in Boston, whose first love is math, attended the Museum's Multicultural Summer Institute in 1994 and the CTAPS Summer Institute in '95. She participated in the Japan Study and Travel Project in '96, joined a CTAPS travel program to Southeast Asia in '97, and in '98 she went to Indonesia on her second CTAPS travel program.

"Speak English!" After more than forty years, these words are still ringing loud and clear. "Speak English!" Two short words that wiped away the beautiful sounds of my native language. "America is a melting pot!" echoed the words of my teachers. They had to be right. After all, it was written boldly in our texts. It was hard to believe. Somehow I didn't look or feel like the person next to me.

These are some of the not-so-fond memories from my childhood that have driven me to enrich my students' world with a view of my world and the desire to dig deeper into other cultures.

The needs of current immigrants are still the same—jobs, better living conditions, education, political expression. Saying goodbye to loved ones, perhaps never to see them again, hurts deeply. The faces we see in our classrooms look different. Mexico, Laos, Haiti, El Salvador, Iran, Bangladesh are not easy for us to locate and we may not know much about them. The need to belong and assimilate into American culture and society has made many of us forget the fears and anxieties of our past, so that we are unable to understand the similar experiences of today's immigrants. Prejudices grow. U.S. society is now less European. We are becoming more multiracial. How can we as educators make a difference?

Knowing the staff of The Children's Museum in Boston had always encouraged teachers to value individuals and their background, I looked forward to participating in the Multicultural Summer Institute. I saw it as an opportunity to work with a group of dedicated educators who were willing to bring changes—teachers who were aware of the needs of their students and who encouraged them to discover the richness in their diversity. We each had a passion and pride about our own history and we willingly shared it with each other. Daily activities, which included visiting a variety of neighborhoods, helped us become more aware and more sensitive to the communities our students come from. As teachers we are traditionally more accustomed to presenting the music, food, and "costumes" of a culture, but now we felt prepared to go beyond that. We began to listen to each other, to make commitments, to be more critical yet sensitive. Attending other workshops at the museum and using resources from the museum expanded our options. What a beginning the school year offered! I felt energized and hungry for more.

The opportunity to continue the quest arrived. I was invited to join a group of educators on a three-week CTAPS institute in Hawaii. Honolulu! Exotic beaches, heaven on earth! For the first time in my life I was going to be away from my family—thousands of miles away. As I left the confinement of my Boston neighborhood and headed for Hawaii, a tiny group of islands in the middle of a vast ocean, I was nervous. As soon as the workshop activities began, I realized how inadequate my geography skills were, how superficial my learning and teaching had been in relation to a global community. I was unable to locate the communities my colleagues came from—American Samoa, Tonga, Marchesa Islands—real places, real people. My knowledge of them was limited; I realized I had a lot to learn. The workshops, daily trips, the speakers, and the social gatherings enabled me to strengthen my geography skills and become more spiritually aware of my needs and the needs of others. During the year I used many of the techniques modeled in the workshops. I felt better prepared to present materials but I still felt time constraints.

This past summer I traveled to Japan. Before the actual trip I attended several workshops where an overview of the Japanese lifestyle and culture was presented. We were exposed to information relative to education, business, political viewpoints, and felt better prepared to deal with the vast cultural differences. It also changed the preconceived images I had regarding educational policies in Japan. The training program enabled the group to share concerns and ideas prior to traveling.

Even though there are many cultural variations, there are many commonalities we all share. All the workshops, training, and time spent traveling have strengthened my belief that the children I teach need to be exposed to more than what they are now. These experiences have changed my personal life and have enriched my professional life. Both make me a better teacher.

Humanities in International Education

DENNIS LUBECK
INTERNATIONAL EDUCATION CONSORTIUM

Origin and Governance

In 1983 Gene Schwilck, the President of the Danforth Foundation, initiated a year of meetings with university administrators, representatives from multinational corporations, St. Louis-based foundations, local superintendents, citizens from the St. Louis Council on World Affairs, and the St. Louis chapter of the United Nations Association. Their concerns included: (1) graduates of U.S. high school lacked an interest in the world and had very little understanding of how the world impacted their lives; and (2) schools were isolated from the resources of the community that were not closely identified with traditional in-service education; (3) professional development opportunities typically emphasized pedagogy, not content and information that would deepen teachers' knowledge of the world.

The result of these discussions was a planning grant from the Danforth Foundation. The grant remained under the auspices of the United Nations Association until the International Education Consortium (IEC) was incorporated as a 501-C-3 in March 1984.

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Michael Witunski, the President of the James S. McDonnell Foundation, and Alberta Arthurs, the Director of the Division of Arts and Humanities for the Rockefeller Foundation, had also expressed interest and support for an international studies project in St. Louis. Linda Salamon, the Dean of Arts and Sciences at Washington University in St. Louis, influenced Dr. Arthurs to look to St. Louis as one of several sites to implement the goals of a recent study commissioned by the Foundation, *The Humanities in American Life.*

Dr. Arthurs' support, however, was contingent on the development of a project that had close linkages with local cultural institutions and universities, relationships that were already evolving. Potential funders also wanted assurance that IEC's program would include services to teachers of students from disadvantaged backgrounds.

With the promise of funding from the Danforth, James S. McDonnell, and Rockefeller Foundations, the IEC formed a board of distinguished citizens from the founding organization, and also formed a blue-ribbon advisory panel made up of the directors of the leading cultural institutions in the St. Louis region.

The IEC gave up its legal independence in 1994 when the Board of Trustees voted to affiliate with the Cooperating School Districts of St. Louis (CSD) and its sister organization, the Council for Education Advancement (CEA), which is a 501-C-3 organization. The legal governing authority is now the executive committee of the CSD, which is composed of a board of superintendents and local school board members. The CSD connection gives the IEC access to forty-seven surrounding school districts serving 300,000 students, representing one-third of the students of Missouri. The IEC is now part of the Staff Development Division of the CSD, which provides services to schools in international studies and the humanities (IEC), math and science, character education, administrative leadership, and organizational change.

In 1997, the IEC was part of yet another change in governance. The CSD Staff Development Division merged with the St. Louis Regional Professional Development Center (RPDC), one of nine state-funded

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professional development centers across Missouri funded by the Missouri Department of Elementary and Secondary Education (DESE). Since the IEC now receives considerable funding from DESE, the IEC staff expect that this collaboration with the RPDC will result in increased DESE funding for humanities and international studies education throughout Missouri.

These new expanding relationships place the IEC in a position to influence Missouri's school reform agenda, which includes the development of new curriculum frameworks and performance assessments in social studies, English, and fine arts, as well as state funding for well-known reform initiatives such as Accelerated Schools and the Coalition of Essential Schools. Taking advantage of these developments, the IEC has formed a partnership with Missouri high schools working closely with the state affiliate of the Coalition of Essential Schools (Re: Learning). The IEC program staff is also making use of other state resources, such as the Missouri Assessment Program (MAP), and is in a position to influence the content of these new assessments.

Philosophy and Program History

What began as an international studies project has been integrated with programs to improve the teaching of the humanities and the academic disciplines of history, art, literature, and language. Issues related to diversity at home and abroad are the context for IEC's essential mission to help teachers improve their craft by deepening their knowledge and rethinking their teaching strategies.

For example, the IEC offered two institutes in the summer of 1998: (1) Race and Education: Implications for the Classroom, and (2) China in the Classroom. The first institute is funded by DESE and the second by the Freeman Foundation. These topics capture the continuously expanding nature of IEC programs, which respond to a variety of constituencies with different priorities and passions.

Against this background, the IEC focuses on teachers as the primary catalysts in preparing students to approach and appreciate the complex situations they are certain to encounter in our international and multicultural society. The IEC believes that increasing the knowledge and skills of humanities and social studies teachers is the most effective way to engage students in issues of deep human concern and to improve dramatically their reading, writing, and thinking skills.

Through extensive and substantive collaboration, the IEC functions as a broker among the region's schools, local and national universities, cultural institutions, foundations, not-for-profit organizations, and multinational businesses. By putting such resources at the disposal of teachers, IEC is able to relieve the intellectual isolation of the classroom. The IEC seeks and finds scholars and material resources of the highest quality in order to help teachers integrate international and multicultural studies into every student's education experience.

The IEC chooses to concentrate on teacher practice because preparing our children for a complex and dynamic future depends on knowledgeable teachers with access to experts and materials from universities, cultural institutions, and multinational corporations. Since 1984, the IEC has served thousands of teachers in seventy-five districts and at least fifty independent schools.

All IEC activities, institutes, seminars, curriculum conferences, workshops, special projects, and other professional development opportunities are designed to:

- integrate international and multicultural perspectives into precollegiate classrooms,
- challenge teachers to broaden their intellectual framework so that they can teach more authoritatively;
- enhance the skills, confidence, and leadership abilities of teachers;
- create and maintain networks of teachers from public, parochial, and private schools;
- encourage teachers to share effective teaching strategies and new insights;

- strengthen the intellectual leadership available to teachers in every district;

- and use the results of effective evaluation to refine the development of our programs.

These goals have been influenced by IEC's close working ties with a variety of education organizations across the country, all of them dedicated to international and multicultural education:

- The IEC is the coordinator of CHART (Collaboratives for Humanities and Arts Teaching), the successor network of humanities projects initiated and once supported by the Rockefeller Foundation.

- The Alliance for Education in Global and International Studies (AEGIS) is a network of agencies across the country that works with precollegiate teachers to promote better teaching and define standards for balance and accuracy in international studies.

- The Hitachi Foundation supported IEC and seventeen other multicultural and international projects in schools, colleges, universities, and museums across the country. Intersections is, of course, a product of this network.

- The Freeman Foundation supports the IEC, CTAPS, and many other programs across the country which are committed to improving the teaching of Asia and integrating Asia into the precollegiate curriculum.

Programs and Activities

With funding from the Missouri Department of Elementary and Secondary Education, the United States Department of Education, the National Endowment for the Humanities, the National Geographic Society, the Danforth, Rockefeller, Freeman, Hitachi, the Japan Foundation, the United States–Japan Foundation, the Southwestern Bell Foundation, and from program fees, the IEC has developed a variety of staff development opportunities for teachers. Most of these programs are year-long and require a curriculum product for participants. These include the following:

1. International Studies Magnet Schools, funded by DESE, provided the administrators and teachers for Intersections and remain IEC's most promising opportunity to institutionalize model schools with international studies as a centerpiece of its curriculum.

2. The St. Louis and East St. Louis–Japan Project, funded by the U.S.–Japan Foundation, was designed to improve the teaching of Japan in urban schools with substantial minority populations of students and teachers. The IEC obtained the cooperation of these two troubled districts, which provided release time for teachers, and supported additional workshops for teachers to learn how to integrate the study of Japan into their curriculum. This program culminated in study tours to Japan for sixty-one teachers, including thirty-three African Americans.

3. Tradition and Modernization in Japanese Culture, funded by the Japan foundation's Center for Global Partnership (CGP) was another project on Japan for teams of humanities teachers from twenty school districts in the St. Louis metropolitan region to develop interdisciplinary curriculum on Japanese culture.

4. The Missouri-Japan Project, also funded by CGP, has expanded IEC's expertise on Japan to school districts throughout Missouri, including influential cities such as Columbia, Springfield, and Cape Girardeau.

5. Asian Powers of the Pacific Rim, funded by the Freeman Foundation, is a project for forty teachers to support the integration of East Asia into the curriculum of St. Louis area middle and high schools.

6. Missouri Humanities, funded by DESE, is the IEC's best-known statewide program and provides opportunities for interdisciplinary teams of teachers to develop curriculum consistent with new state standards and assessments. Three of these teams will be presenting

their work at a state meeting on professional development supported and organized by Missouri's nine professional development centers. The project includes participants from St. Louis and Kansas City, as well as Hannibal and several other small Missouri towns.

7. Summer Institutes are popular week-long programs that serve as an introduction to our work for many teachers. Past institutes have focused on Japan, the Islamic world, Africa, the debate on the classics and the canon, and the impact of the fall of communism in Eastern Europe.

8. The Culturally Diverse Literature Project, supported by Hitachi and DESE, has enabled the IEC to develop a leading national presence in efforts to promote the reading of important nontraditional writers from the U.S. and abroad. Teachers have read and discussed works from African, African American, Caribbean, Hispanic American, Indian, and Japanese literatures with the help of local and national experts.

9. One- to Two-Day Conferences, usually supported by fees from districts, offer teachers introductions to unfamiliar themes of international and multicultural significance. These include such topics as: Nihonga: East Meets West in Japanese Painting, a cosponsored workshop with the St. Louis Art Museum; workshops for elementary and secondary teachers on Japan; Facing History and Ourselves, a well-known course on the Holocaust offered in collaboration with the St. Louis Holocaust Museum and Learning Center; and Strategies and Materials for Teaching Young Children to Live in a Multicultural World, a workshop that featured Leslie Swartz, the editor of this study.

The IEC has also offered one-day conferences that provide opportunities for teachers from the different disciplines to address issues of particular concern to the disciplines of English, art, and history, and how these concerns relate to the new standards and assessments that will influence their work. Related to these programs has been a series of programs on how the disciplines of history, literature, and foreign language can make use of technology in the classroom.

10. Reading Seminars in History and Literature are late-afternoon sessions designed to create friendly networks of private and public school teachers with common intellectual interests. Recent books include *Angela's Ashes* by Frank McCourt, *No Ordinary Time, Franklin and Eleanor Roosevelt: The Home Front in World War II* by Doris Kearns Goodwin; *Balkan Ghosts* by Robert Kaplan; and *From Beirut to Jerusalem* by Thomas Friedman. Plans for the future include important books on the state of race relations in the United States and the impact of globalization on our lives.

11. The Resource Center was created as a lending library of books, curriculum materials, films, and videos on international and multicultural education for teaches to supplement conventional texts and anthologies that rarely include in-depth analysis of global issues and non-Western cultures. The most popular items are those that supplement existing textbooks with up-to-date information on current happenings in East Asia, Africa, and many other areas.

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TEACHER REFLECTIONS

Judy Cobillas

Judy Cobillas, an art teacher at Soldon International High School, often works collaboratively to develop projects and curricula. She attended the CTAPS Summer Institute in 1995.

Hawaii seems like a dream as I look at the yard full of snow and experience the subzero temperatures of St. Louis. Hawaii, was I ever really there?

I am happy to reflect on my experiences during the CTAPS summer session. I remember being told that we would never be the same after the session was over and I can't think of a more prophetic statement.

It is easy to say that the whole three weeks were wonderful, but to say exactly what I learned is harder to put into words. When asked about what I did during that time, I often failed to really convey adequately what my days were like and how I was influenced to continue my studies about Asia. I could explain our daily routines with overviews of specific countries, guest speakers, great lunches, and staff and leadership development sessions, but that doesn't do the program justice.

I could also thoroughly embarrass myself by explaining how much I thought I knew about Asia and finding out how little I really did know. Before CTAPS, I was actually one of those teachers who referred to Asia as one big place, not taking into consideration that it is really many countries, many languages, and many cultures. (Maybe this is the most important thing I learned). Technically, I knew this; I just didn't practice it as I do now.

I could also refer to the many staff and leadership development sessions that were not only enlightening about the personalities involved, but reflected the challenges involved in working with any general body of educators. I think even the few negative issues had positive outcomes because of a general willingness to be open and listen to one another. You don't have to be a dictator to be a good leader, but you do have to be willing to play many roles in order to lead. Being a good listener is paramount. The roles we played changed daily in our sessions, along with the situations. We were free to experiment in order to come up with the best solutions; we could make mistakes without fear of failing.

I should also comment on the guest speakers. I don't know if I've ever been in one place where so many knowledgeable people influenced me more. I have to say that the passion so many of them conveyed regarding a specific country or area of Asian study had a powerful impact. Gary Mukai especially comes to mind. His approach to several topics would be hard to forget, but his session on picture brides left the biggest impact on me. So many of us have parents and grandparents who have immigrated to this country, we can all relate to the hardships these people faced in starting their new lives. I also appreciated the practical and personal approach of presenting these topics to the students. The SPICE materials were great and I was happy for the introduction to them. All of my experiences at CTAPS were valuable, but I feel the things I've done since the sessions have been the real benefits of attending CTAPS.

* * *

I knew I wanted to continue to study Asia in some way when I returned. I attended an Asian conference at Missouri University, St. Louis, in the fall of 1995. I know my selection of workshops would have been different if I had not attended CTAPS. I chose Korea and Indonesia because I had a minimal background and wanted to learn more. I would never have picked Indonesia prior to CTAPS.

I did not make a conscious effort to study Japan, but opportunities arose and I took advantage of them. I signed up for Japanese language in the fall of 1995 at a local junior college. The experience was great. I never realized how hard my own ESL had to work until I took this course. I didn't know if I would ever get a chance to use what I was learning, but I felt compelled to do this.

During this time the St. Louis Art Museum was also hosting a special exhibition entitled "Nihonga: Transcending the Past, Japanese-Style Painting 1868–1968." I took several workshops related to this exhibition.

I started using some of my Japanese topics in the classroom. We had an origami club that was very successful. Our Japanese-style printmaking class worked very well, as did a special haiku workshop that featured Ellen

McCaffrey as our leader in the poetry section. Ellen and I also teamed up to work on a Japanese curriculum project for the International Education Consortium.

I applied and was accepted for the international education consortium's "Japan Project," which involved over fifty hours of in-service prior to an educational trip to Japan. The trip took place in June 1996. I wrote an extensive curriculum unit based on information I found on Japanese arts and crafts that had been well supplemented by the Japan trip.

Maybe what I'm trying to say is that what I actually learned at CTAPS I can't put my finger on, because I'm still learning from the initial experience. I never know when or where another Asian studies opportunity is going to come from, but I do know that it's an area that fascinates me and keeps me searching for more information.

My dream is to go back to Iiyama and learn how to make Japanese paper dolls and handmade papers and paint the landscapes of rice paddies with silver reflections of incredible mountains and beautiful people. I firmly believe that it is because of my CTAPS experience that I have a taste of what this could be like and a genuine desire to make this dream come true.

Ellen McCaffrey

Ellen McCaffrey is Arts and Humanities Program Coordinator at International Studies High School in St. Louis. She attended the CTAPS Summer Institute in 1994.

My CTAPS experience in the summer of 1994 opened my eyes to many aspects of teaching and learning. It made me more aware of areas of Asia and the Pacific Rim that I previously knew little about, and it also emphasized the importance of schools and educators in transmitting knowledge about cultures throughout the world.

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Honolulu, Hawaii is the ideal spot to teach about Asian and Pacific cultures. It is itself a microcosm of several of them. Each morning, walking from my room in the Hale Kuahine dorm to the CTAPS classroom in the East-West Center at the University of Hawaii at Manoa, I passed a Japanese teahouse and garden. A Korean temple stood outside the dormitory building, and as I approached the East-West Center, I could see Diamond Head landmark in the distance.

On our first day excursion, the CTAPS organizers took us to several areas of Oahu that reflected the diversity of the island. We visited a Hawaiian *heiau* and learned something of the spirit beliefs of the native Hawaiians. At Pali lookout we experienced the continuous winds in the mountains and were told some of the legends connected to this blustery spot. It was on the bus from Pali that I first learned of the Hawaiian night marchers. Those ghost stories, with their connections to areas around the university, kept me awake that night in my room, too afraid to open the door to go down the hall to the restroom, until reason and my bladder took charge and overcame the irrational fear instilled during the bus tour. Lunch included Japanese sushi and Chinese mushu pork. In the bustling Chinatown, I took a picture of the statue of Confucius and smelled the incredible fish market. I marveled at the shapes and textures of the varieties of seafood that I could readily identify. All this diversity was captured in one day on one small island in the middle of the Pacific. The intensity of the first day was often repeated throughout the CTAPS program.

The CTAPS classroom experiences complemented those shared outside it. The first guest lecturer was an American Samoan who had grown up in Hawaii. He discussed the role Hawaii could play as an economic and cultural bridge between mainland U.S.A. and all of Asia. Another class involved learning Steven Covey's "The Seven Habits of Highly Effective People," and the class later learned about group interactions and the leadership skills needed to affect change. Lectures on staff development and collaborative learning were supplemented by creating a mock rain forest in the middle of the classroom. We learned about the Japanese in Hawaii during World War II. Stereotypes and varying perspectives in cultures were discussed. We learned something about how the Chinese language works. Simulation exercises demonstrated interactions between cultures with completely different languages and social expectations. Teachers were active learners building structures together, using only index cards and tape. Videos on China and Thailand illustrated life in those countries in the late twentieth century. We opened a discovery box on Asia to find Indonesian shadow puppets, Japanese good-luck charms, and other items that could be used to introduce young children to a new culture. Our own culture posters were used as object lessons to share our own personal cultures with the group. One Saturday morning we explored the geography of the island on "da bus." I remember my crazy conversation on "da bus" with a man who spoke what I was told was "pidgin" English. He was very friendly; he noticed the St. Louis Cardinals logo on my pack, and asked me about baseball. I could follow with difficulty what he had to say. Live *taiko* drums and a concert of Philippine music and dance were also included in the program for CTAPS participants.

More than anything that was specifically taught in the CTAPS classroom, I think I learned from the people with whom I interacted each day. We were educators from all over the world: Pago Pago, American Samoa; Vancouver, British Columbia; Jakarta, Indonesia; Sunbury and Victoria, Australia; Honolulu, Hawaii; Philadelphia, Pennsylvania; St. Louis, Missouri; Boston, Massachusetts; Miami, Florida. Our ethnic origins were as varied as our geographic homes: Japanese, Polynesian, Chinese, African, Italian, German, British, Jewish, Danish, Thai. We came together too learn about teaching Asian and Pacific cultures in our classrooms, and we learned from each other about the students we taught. New vocabulary was shared (lollies are candy in Australia), and we learned we had much in common as teachers. Every day the classroom was rich with exciting and valuable information. The evenings exploring Honolulu and the conversations sharing our experiences back at the dorm were as much fun and as educational as anything that was planned for us.

* * *

So what has come of my experience in Hawaii in the summer of 1994? I know that my awareness of things concerning Asia and the Pacific has grown. Because my interest in Asia was whetted by CTAPS, I did research on modern Korea and entered an essay contest sponsored by the Korean information agency in Washington, D.C. The topic was "the United States-Korea relationship, towards the year 2000." I won $500 and a microwave oven for my entry. I studied Japanese culture, and with a colleague, wrote an interdisciplinary art and literature curriculum on Japan. I read and seek literature on Asia and the Pacific region. I discussed the book *Leaves of the Banyan Tree* by Albert Went in a presentation to the English teachers in my school, and I purchased literary and art materials based on Asia and the Pacific for teacher use. Last fall I was asked, and I agreed to become, a board member of the Asian Art Society of the University of Missouri-St. Louis and Washington University (two local sites of higher learning). The organization promotes Asian arts understanding by holding lectures, tours, programs, etc. The most exciting outcome to date of my experience in Hawaii was my three-week tour of Japan last summer. I visited those islands as part of a group of educators who were given an extensive preparation studying historic and contemporary Japan. To discuss what I learned in Japan would be another essay. Let me say only that the CTAPS experience was pivotal in my continuing interest in Asia and the Pacific Rim. It made me more aware of connections among cultures and gave me the resources to expound my knowledge to students and teachers in my school. I believe that what one knows determines what one does. I was changed by my experience in Hawaii, and those changes are reflected in who I am, what I do, and how I perform my tasks as a professional educator. The weeks I spent in Hawaii will affect my personal and professional interests for the rest of my life.

A Tribute to Jan Tucker

TONI FUSS KIRKWOOD-TUCKER
FLORIDA ATLANTIC UNIVERSITY

The Global Awareness Program at Florida International University embraces the vision of its founder and director, Jan L. Tucker, Professor of Social Studies Education. Located in the College of Education, the Program has achieved national and international attention. It was cited among the top six of thirty-two exemplary programs that deserve merit for their attempt to globalize preservice global teacher education programs in the United States.[1] The Program captures the essence of what it means to be a global citizen. Jan's influence on how to prepare well-informed, rational, and humane citizens for the twenty-first century has created a turning point in educational thought and practice "to get to know your world."

Since its inception in 1979, the Global Awareness Program has received more than two million dollars in grants. Major funding was received from the United States Department of Education, the Danforth Foundation, the Hitachi Foundation, and the U.S.-Japan Foundation. Additional support has come from the Miami Dade Public Schools, the Dade-Monroe Teacher Education Center, the Joyce Mertz-Gilmore Foundation, the Longview Foundation, Social Issues Resource Series, Inc. (SIRS), and the United States National Commission for UNESCO.

Global Education Development in Florida

In 1979, the Florida State Board of Education issued a Resolution to Support the Concept of Global Education that urged educators to develop programs in schools emphasizing a global perspective. The Global Awareness Program began to disseminate statewide a model initiated in Miami to inform Florida's educators and community leaders of the role of global education in schools and community. In 1981, the Florida Advisory Council on Global Education, consisting of representatives from a cross-section of universities, schools, and agencies throughout the State, developed a State Plan for Global Education in Florida. Its recommendations were accepted by the commissioner of education and the state board of education.

The State Plan for Global Education in Florida (1981) defines global education as the process that "...provides individuals with the attitude, knowledge, and skills necessary for them to meet their responsibility as citizens of their community, state, and nation in an increasingly interdependent and complex global society."[1] The plan proposed that education with a global perspective must include the following competencies:

- the ability to conceptualize and understand the complexities of the international system;
- a knowledge of world cultures and international events; and
- an appreciation of the diversities and commonalities of human values and interests.

The Global Awareness Program has adopted the State Plan for Global Education in Florida as a guiding principle in its work at the local, state, national, and international levels.

Philosophy

The philosophy of the Global Awareness Program is grounded in two basic assumptions: first, that all men and women are created equal regardless of age, class, disability, ethnicity, gender, nationality, or race;

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and second, that all individuals of the human family possess the basic right of equal access to education, opportunities, and protection under the law.

The Program's philosophy reflects the belief that acquiring a global perspective expands an individual's perception of the world. Persons with a global awareness are sensitive to the multicultural and transnational nature of the human condition. They exhibit an intellectual curiosity about the world that transcends local and national boundaries. Globally oriented individuals recognize the importance of worldwide human interactions and the increasing interdependence of the community of nations.

The Teacher Training and Program Development Model

The Teacher Training and Program Development Model serves as the primary methodology for in-service teacher training and program development in schools. The process incorporates six phases:

- **Conceptualization** Teachers, administrators, counselors, and media specialists are introduced to the global theory of instruction and learning as defined in the Hanvey Model.

- **Inventory** Assisted by program facilitators, building personnel survey their school's program needs and resources, and identify where in the existing curriculum the infusion of a global perspective is most appropriate.

- **Design** Assisted by the program staff, teachers, administrators, and media specialists design a global school program tailored to student needs, teacher interest, and the unique structure of the school.

- **Implementation** Program staff provide clinical assistance and demonstration lessons to equip teachers with the skills necessary to infuse a global perspective into teaching and learning. Methods, materials workshops, and content seminars are offered by the FIU faculty to provide new content and innovative strategies.

- **Network** Master teachers work with less experienced teachers to develop lessons, units, and materials. Teachers share their ideas at district workshops, professional conferences, and in journal articles supplemented by a newsletter and an achievement award program.

- **Assessment** Pre- and post-assessment of teacher and student attitudes and knowledge are compared. The data are incorporated into the knowledge base needed for program maintenance and revision.

Until the establishment of the International/Global Education Program by the Miami Dade Public Schools, teacher training was conducted by experienced global classroom teachers placed on special assignment to the Global Awareness Program by the school district. They made up the Teachers-of-Teachers cadre. In addition, new teachers with global leadership skills were systematically identified and included in the training of new groups of teachers. In all phases of the training model, professional incentive points (PIP), master plan points (MPP), and university credit are offered for professional advancement.

The Hanvey Model

The Global Awareness Program utilizes the Hanvey Model as the primary methodology for infusing a global perspective into the instructional process. The Model provides a viable conceptual framework that is grounded in the global theories of instruction and learning defined in "An Attainable Global Perspective."[3] The paradigm consists of five separate but interrelated dimensions, which provide the stage for analysis to describe, explain, and predict phenomena. The Hanvey Model also serves as an organizational framework. Teachers who have internalized it can gauge their teaching according to the five dimensions. The model provides an effective pedagogy to teach content from a global perspective and to measure student learning outcomes:

- **Perspective Consciousness** addresses the recognition that one's own view of the world is not shared universally, that it is often shaped unconsciously, and that others have a view of the world profoundly different from one's own.

Activities to address this dimension include discussion of multiple perspectives concerning ideas and issues; simulations on perceptions of different societal norms and practices; differentiation between prejudice and discrimination; values clarification; causes and consequences of stereotyping and scapegoating; and the importance of respecting others with different orientations.

- **State of the Planet Awareness** requires a knowledge of prevailing world conditions and developments; emerging trends such as population growth; migrations; economic conditions; resources and health; internation and intra-nation conflicts; and a knowledge of geography and the interrelationship of space, human settlement, and movement.

  Activities to address this dimension include critical analysis of print and nonprint resources; identification of global issues and their local and worldwide impact; examination of the effects of world conditions and developments on students' lives and community; and mapping of cultural, physical, and interdependent regional characteristics.

- **Cross-Cultural Awareness** focuses on an understanding of the diversity of ideas and practices to be found in human societies; how such ideas and practices compare and contrast; and the recognition that one's own society might be viewed from other vantage points.

  Activities to integrate this dimension in the instructional process include a comparative study of cultures; role playing and storytelling; inquiry into cultural borrowing and cultural diffusion, and their effects on people and nations; emphasis on the commonalities rather than differences of cultures; and development of empathy.

- **Knowledge of Global Dynamics** describes the world as an interrelated system characterized by interconnectedness and lack of predictability. Understanding such a system requires skills and concepts adequate to its complexity.

  Instruction includes: strategies that demonstrate systems-thinking; cultural, economic, ecological, political, social, and technological interdependence among nations; advantages and disadvantages of change; positive and negative effects of scientific and technological developments; and identification of reciprocal linkages of people and nations to local communities.

- **Awareness of Human Choices** requires an understanding of the problems of choice that confront individuals, nations, and the human species as knowledge of the global system expands and the shaping of the future becomes critical to human survival.

Activities involve inquiry into the choices individuals, groups, and nations make that influence the future of the world; identifying, planning, and implementing a community project of local and global implications; connecting electronically with peers worldwide to share concerns and propose solutions to global problems; establishing a sister-school in a developing country; encouraging students to become active and responsible participants to improve the state of the world on the local, state, national, and international levels.

The Hanvey Model is augmented with the thinking of global educators such as F. Lee Anderson, James Becker, Harlan Cleveland, Willard Kniep, William McNeal, Steve Lamy; Andrew Smith; and with the experiences in teacher education and global practice in schools by Jane Boston, Barbara C. Cruz, Merry M. Merryfield, Angene Wilson, Barbara and Ken Tye, myself, and others.

The Global Awareness Program encompasses four major goals: the infusion of a global perspective in the teacher education program at Florida International University; delivery of university-based workshops and conferences; collaboration with the Miami Dade Public Schools; and implementation of the Bridges to the World Program.

Global Awareness in Teacher Education at FIU

Florida International University exhibits an international atmosphere through its concern for global education, its focus on international aspects in the academic disciplines, and a 23,000-student population from over eighty-five nations. The Global Awareness Program has provided strong leadership in assimilating global education into the teacher and professional education core programs.

All social studies degree programs in the baccalaureate, master's, and doctoral programs are infused with a global dimension. Social studies undergraduates are required to take global courses in their content concentration. Geography and nonwestern history provide opportunities for students to study such topics as The New International Economic Order; Post-World War II Global Systems; Food and Population Growth; Resources and the Process of Change; Global Industrial Development; International Human Rights; and World Politics. During the student internship experience, each student must teach classroom lessons organized around the Hanvey Model and a configuration of global concepts. Student interns are placed with cooperating teachers who have been trained in global education.

The Professional Education Core Program requires all undergraduate students in the College of Education to take an introductory core course entitled Schooling in America. At least 25 percent of this course focuses on global issues and their effect on education in the United States. New professional courses, such as "Developing a Global Perspective," have been added to the required curricula.

To assist teachers in meeting state requirements, the former Student Performance Standards of Excellence for Florida Schools in Social Studies; the Curriculum Frameworks for high school graduation requirements; and the newly developed Florida Sunshine Standards are incorporated into the Global Awareness Program Model. The Program also reflects the state-mandated minimum performance standards for teachers.

Content Workshops and Conferences

Since its inception in 1979, the Global Awareness Program regularly sponsors content workshops that have included topics such as Africa Today; China Today; Haiti Today; Human Rights; International Migrations; International Economic Development; Japan Today; Poverty and Hunger; The European Community; and Women in the Developing World. Collaboration with the university's International

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Affairs Center, the Center for Economic Education and Policy Studies, the Departments of International Relations and Political Science, and the Latin American/Caribbean Center provide experts in the content areas.

In 1991, the Global Awareness Program co-sponsored the National Council for the Social Studies Second International Conference: The Caribbean: Cradle, Crossroads, and Crucible of the Americas. It brought together social studies professionals from Canada, the Caribbean, Central and South America, and the United States to exchange views on regional and global issues. In London, England in 1994, the Global Awareness Program co-sponsored Education for International Understanding: Transatlantic Perspectives, which addressed the topic of transnational networking and international cooperation in global education. Internationally, the Program has collaborated at meetings sponsored by the Council of Europe, the International Network on Global Education (Inge), UNESCO, and the Russian Ministry of Education.

Collaboration with Miami Dade Public Schools

The Miami Dade Public Schools serve as the principal setting for building a prototype in global education. Located in a multiethnic, multicultural urban community of over two million residents with 350,000 students from over 140 countries and 18,000 teachers, the district comprises the fourth largest school system in the United States. Eighty-five thousand students were born in countries other than the United States, accounting for one of every four students in schools.

Global Education Programs in Schools At the inception of the Global Awareness Program in 1979, two school sites were selected to serve as pilot schools for global instruction and learning. By 1984, fifteen additional schools had elected to integrate a global program. To meet the growing requests for staff development and clinical assistance, two classroom teachers, Charlotte C. Christensen and I, were released by the district to the Global Awareness Program. Coinciding with the national reform movement for the restructuring of schools, the

Miami Dade School Board enthusiastically endorsed the global school concept. The endorsement lead to an increased demand for assistance in implementing global education programs in schools.

In 1986, I was promoted to social studies coordinator in the South Central Area, one of four administrative regions in the district. In the same year, under the strong leadership of Frank de Varona, South Central Area Superintendent, global education was mandated in all South Central Area schools. Area directors, building principals, and the social studies coordinator were made directly responsible for its implementation. Over a three-year period, all sixty-five schools of the administrative region implemented global education programs across disciplines and grade levels. It was during this exciting time that the idea of globalizing entire feeder patterns was born.

Global Education in Feeder Pattern Schools Drawing from the experiences of the South Central Area Model and recognizing the critical elements of continuity and reinforcement in instruction and learning, the implementation of global education programs shifted from individual departments and schools to entire feeder patterns. A feeder pattern is comprised of one senior high school and its "family" of middle and elementary schools. The feeder pattern concept provides a useful context for the creation of a global curriculum infusion program throughout and across grade levels. It forces schools to a broad vision for long-term planning underscored by a set of goals to be achieved.

To meet increasing demands for global staff development in schools, the district created the International/Global Education Program in 1988 under my leadership. The Office was an extension of the Social Studies Department of the Miami Dade Public Schools and was housed in the district office. Working closely with the Global Awareness Program, collaboration focused on district-wide training of teachers in their efforts to infuse global instruction; on joint sponsorship of conferences, content and methods workshops; and in the implementation of global programs in schools. The concept of global awareness is frequently utilized in Miami's Magnet Schools and for the Quality Instruction Incentive Program (QUIIP) designed for school improvement.

Between 1988 and 1997, the schools of seven feeder patterns of the Miami Dade Public Schools were globalized over a three-year period. It included 103 elementary, middle, and senior high schools. The global leadership team of each feeder pattern designed, planned, and implemented its own global education program based on the overarching theme established annually by all leadership teams. Themes included Contemporary Asia; The Caribbean; Environmental Degradation; Hunger and Poverty; The United Nations and Human Rights; Miami in the World: The World in Miami; Latin America; Russia at the Crossroads; The Developing World; and many others.

Culminating Activity An annual culminating activity representing the schools of an entire feeder pattern became an established practice among all feeder patterns that participated in the global education program. The culminating activity would bring together students, teachers, administrators, parents, and community to celebrate the annual theme established by each feeder pattern. Uniting school and community in an effort to bring the world into the classroom became one of the major accomplishments of the Global Awareness Program of Florida International University and the International/Global Education Program of the Miami Dade Public Schools. District administrators and school board members paid tribute to the event. The programs received national attention.

The Miami Southridge Feeder Pattern The Miami Southridge Feeder Pattern comprises the largest feeder pattern configuration in the Miami Dade school system, with thirteen elementary schools, three middle schools, and a high school. The infusion of a global curricula into seventeen schools represents the most ambitious global education project since the inception of the Global Awareness Program in 1979.

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The Miami Southridge Feeder Pattern, in contrast to other three-year global education programs, distinguishes itself by a six-year spiral implementation plan. The project, entitled Global Village, was initiated in the summer of the 1993/94 academic year. The program integrates a comprehensive interdisciplinary curriculum across all grade levels. It offers the entering kindergarten student a global curricula over a twelve-year period that will cycle twice through the world's major cultural/geographic regions. Each of the two cycles includes Africa, Latin America (including the Caribbean and Central America), East Asia (China, Japan, Korea), Europe (including Russia), South and Southeast Asia, and the Middle East.

In a given year during the six-year cycle, each of the seventeen schools of the feeder pattern is organized around one of the world's major cultural areas. North America (Canada, Mexico, and the United States) will be studied each year during the second nine-week grading period. (The first nine-week grading period is set aside for teacher training and content workshops.) Beginning with the third nine-week grading period, students investigate a new region of the world, comparing and contrasting North American cultures with the new area under study. Special emphasis is placed on student ability to identify commonalities among North American cultures and the world's cultural region(s) under study, and to demonstrate their linkages and interconnections.

Using the conceptual framework of the Hanvey Model, the systematic approach to the world's cultural/geographic regions provides an understanding of the contemporary world and a framework for predicting the future. With strong support of the region superintendent, Dr. Eddie Pearson, the dynamic leadership of Ms. Beulah Richards, principal of Cutler Ridge Elementary School and lead principal of the Southridge Feeder Pattern, the cooperation and commitment of building principals and teacher leadership teams, the Global Village is in its fifth year of implementation.

School Plans One intended outcome of in-service training of each teacher leadership team is the development of an interdisciplinary school plan for each grade level for each of the seventeen participating schools.

The attached school plans from Cutler Ridge Elementary School provide one example of how teachers decided to study the artistic, geographical, historical, economic, and political aspects of African nations in grade levels K–5. The plans exhibit how teachers compared and contrasted African with North American cultures, stressing commonalities and linkages among them. The second set of school plans shows the curricular goals of one middle school, Richmond Heights, and the school plan of one of its five interdisciplinary teams, the Panthers, in its effort to integrate African studies in the sixth grade.

The ability of the global leadership teams to choose the focus and duration of study in the design of a global program in their respective schools empowered them to make critical decisions in what students should know about the world. Teachers were enthusiastic and committed, and often competed to make their school the best global school within the feeder-pattern configuration. Support from building principals, lead principal, and region director, and clinical assistance from the district global coordinator, provided a strong foundation in effective implementation of school plans.

Bridges to the World Program

In its almost twenty-year history, the Global Awareness Program has created four major opportunities to travel and study abroad. In addition to the Intersections Program to study in Hawaii, programs took participants to England, Japan, and Russia.

Cambridge Travel Study Abroad In 1981, the Global Awareness Program initiated the Cambridge Travel Study Abroad Program. Working in partnership with Cambridge University, England, every year twenty individuals representing teachers, school administrators, media specialists, and members of the community participated in the program. Participants stayed at King's College, Cambridge, attended lectures on English education, visited schools, and studied cultural and historical sites. On their return, curricular units on "Global Awareness from the English Perspective" were implemented in participants' schools. A cadre of master teachers demonstrated the unit to schools interested in the program. The Cambridge Travel Study Abroad program is continued under the leadership of Dr. Clem Pennington, Professor of Art, College of Education, Florida International University.

Japan Today Japan Today was a three-year travel program conducted by Global Awareness between 1995 and 1997. Funded by the U.S.-Japan Foundation, the program was designed to:

- train sixty selected social studies classroom teachers and administrators from the Miami Dade Schools in Japan Studies;
- infuse content about Japan into the existing social studies curriculum in Miami's schools; and
- strengthen the existing partnership between social studies programs in the schools and the social studies teacher training programs at Florida International University.

Twenty social studies teachers and administrators from Miami schools were selected each year to receive training and provide instructional leadership. The participants reflected the ethnic and racial diversity of the school district and included teachers who have skills in working with Limited English Proficiency students (LEPSOL). On their return, participants were required to develop appropriate lessons and units and to infuse content and concepts about Japan into existing curricula. Previous training in global education was a criterion for participating in the program.

Each year, the selection of participants took place in January, followed by in-service seminars in the spring, a travel-study trip to Japan in the summer, and follow-up activities in the classroom in the fall. On return from Japan, a cadre of eight to sixteen participants was selected from the first- and second-year groups of forty to undergo advanced leadership training. During the third year, the cadre will undertake a program of pilot testing, revision, implementation, evaluation, and dissemination. The cadre also mentors the 1996 and 1997 Japan Today group.

Global Education in Russia The Global Awareness Program became an active player in the democratization of Russian education. In 1991, in cooperation with the Institute for the Study of Soviet Education, Indiana University, the Foreign Policy Association, and the Miami Dade Schools, the Global Awareness Program extended an invitation to delegates from the Russian Ministry of Education to attend a conference in Miami entitled The United States and the Soviet Union: Education Innovation and Reform. The Russians had attended the American Educational Research Association (AERA) Annual Meeting in Chicago. At the completion of what became to be known as the "Key Biscayne Conference," the Russian delegates concluded that global education provides a viable bridge in the transformation from traditional to modern education, and helps move Russia into the community of nations.

Following the conference, the Russian Ministry of Education invited the Global Awareness Program to become an active participant in the Russian education reform movement. As a result of the invitation, the Global Awareness Program organized content experts, global staff developers, and high-ranking administrators from the Miami Dade Public Schools and Florida International University to participate in several international conferences in Ryazan and Sochi, Russia. At conclusion of the conference in Sochi, the Russian Minister of Education, Eduard Dnieprov, decided that global education will be the primary methodology in the Russian education reform movement. Despite limited financial and human resources, schools in twelve major cities throughout Russia were globalized.

Second, the Department of Teacher Education at Ryazan, Russia, adopted a global curriculum in teacher education across all disciplines. Third, under the leadership of Dr. Anatoly Liferov, President of Ryazan State Pedagogical University, and Dr. Jacob Kolker, Professor of Linguistics and Global Education, The Center for Global Education was created to provide staff development and resources to schools throughout Russia. Presently, there exists a waitlist of Russian schools wishing to become part of the global education school program.

Postscript

The extensiveness and effectiveness of global education programs in Miami's public schools have been credited to the strong collaboration between the Global Awareness Program of Florida International University under the leadership of Jan L. Tucker, its founder and director, and the International/Global Education Program of the Miami Dade Public Schools under my leadership. Supported by an excellent staff at the district office and at the university, our work set into motion an unprecedented enthusiasm and commitment by teachers, district, and building administrators in bringing the world into Miami's classrooms.

The International/Global Education Program of the Miami Dade Public Schools was closed in 1995 during a major reorganization effort. I resumed my classroom teaching for two years, earned my doctorate, and accepted an appointment in the Department of Teacher Education, Florida Atlantic University, where I continue my work in social studies and global education.

The unexpected death of Jan L. Tucker in May 1997 did not diminish the continuance of the Global Awareness Program. It brought to a halt the leadership of an educator whose life was consumed in building bridges to improve the human condition. Two years prior to his death, his foresight brought about the appointment of Dr. Mohammed K. Farouk, Associate Professor in Social Studies and Global Education, as the Assistant Director of the Global Awareness Program and as a group leader of the Japan Today program. Under the leadership of its new director, the Global Awareness Program of the College of Education at Florida Atlantic University promises to continue Jan's vision "to get to know your world."

Notes

1. Merryfield, M. M. "Preparing Social Studies Teachers for the Twenty-first Century: Perspectives on Program Effectiveness from a Study of Six Exemplary Teacher Education Programs in Global Education." *Theory and Research in Social Education* 20 (1) (1992): 17–46.

2. State Plan for Global Education in Florida: Findings and Recommendations. Tallahassee, Fla.: The Florida Advisory Council on Global Education, December, 1981.

3. Hanvey, R. G. *An Attainable Global Perspective.* New York: The American Forum for Global Education, 1976.

TEACHER REFLECTIONS

Robert Rosello and Guichun Zong attended the CTAPS Summer Institute in 1995, along with several other teachers from Miami Dade County. For both Bob, a veteran social studies teacher at Edison High School, and Guichun, a newly arrived doctoral student at Florida International University and a teaching assistant in the Global Awareness Program, the opportunity to travel and study in Hawaii was a deepening of previous studies.

Robert Rosello

As a teacher of the social sciences in Dade County, Florida, it is my responsibility as an educator to promote perspectives that give my students an awareness, understanding, appreciation, and tolerance for the diverse societies of the global community. It is imperative that my students develop a consciousness of the world community. The experiences that have prepared me to impart my knowledge of the global community and in particular, Asian cultures, are my participation in the Consortium for Teaching the Asia Pacific region and the Japan Today program. As department chair at Miami Edison Senior High School, I've used these experiences by sharing the materials with the members of my department through workshops, sample-lesson packets, and activities with Asian-specific content. I've had the opportunity to expand the network of skilled educators who can disseminate Asian content curriculum and teaching strategies related to Asian societies by making presentations at the Florida Council for the Social Studies and the National Council for the Social Studies.

Guichun Zong

I attended the Consortium for Teaching Asia and the Pacific in the Schools (CTAPS) Summer Institute in 1995 as a member of the Miami team. That was an absolutely eye-opening experience for me. The unique part of CTAPS' program lies in its integrative nature. First, it combined the study and teaching of Asia and the Pacific with the general context of school reform and teacher education. These two approaches distinguished the CTAPS program from most other area study programs, as they are much more relevant to American schools today.

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INTERVIEW WITH MAMO POWERS

Mamo Powers, a high school history teacher from Miami who worked with Dr. Jan Tucker at Florida International University for many years, attended the CTAPS Summer Institute two years, 1994 and 1995. She is Native Hawaiian. This interview was conducted by Linda Warner (LW).

LW: *What is the connection of CTAPS with Japan Study and Travel Project?*

All the Miami CTAPS teachers went to Japan. After the summer in Hawaii the following year they went to Japan, so we saw CTAPS as leading into the Japan trip, or to further trips, something like the CTAPS Southeast Asia trip. CTAPS was a great springboard for expanding teachers' horizons. Hawaii is like a crossroads. If you were the least bit worried about being in an Asian country, it gave you insight into Asia that was priceless. Hawaii CTAPS gave teachers confidence and the willingness to do all the necessary course-work for going to Japan.

On an anecdotal level, not by survey, I saw a difference between the CTAPS and non-CTAPS teachers going to Japan. With the non-CTAPS people there was a bit of uneasiness in Japan, for example around the food. Those who had gone to CTAPS adjusted nicely to the food—they already had lunches, the typical foods from many different countries everyday. The Helotia activity at CTAPS—I think it is scary to not speak the language, but the Helotia activity prepared people. I can't think of a better connection [than that activity]. And it's good for students, too. Because of CTAPS the readiness for Japan was very good.

In Miami, no one went back to school and had to do teacher empowerment activities [the way they were presented at CTAPS], but they were helpful at CTAPS, and necessary for the CTAPS experience. We felt empowerment and confidence. We liked the content.

LW: *What was the impact of CTAPS on you personally and professionally?*

Something really important—we were not there as tourists. We stayed in dorms, rode in buses. I didn't have to guide my family around. The total time I could absorb the island and be updated on issues like Hawaiian sovereignty and the growth of the Hawaiian language. It was quite startling. I went all the way through high school there, then I was gone for thirty-three years. It was astonishing to see the growth of the Hawaiian language and culture. When I was young we had no Hawaiian language and history in school—nothing even about the Japanese-American-Hawaiian connection. Nothing about it was taught. Now I see it included—also other cultures of Asia. And it's a wonderful and astonishing difference. You have to have it. Hawaii is a halfway stop between Asia and America. Now you can hear Hawaiian music and dance. It filled my soul.

Professionally, I really enjoyed in my soul meeting those teachers, both groups from Miami, the two elementary teachers from my first year, and interacting with other Hitachi communities and the teachers from Hawaii. Some of the teachers from Hawaii were nervous about meeting with mainland teachers. They thought we'd be too aggressive and outspoken. Actually meeting with other teachers to exchange ideas, [we found that] some of the schools in Hawaii were just starting school-based management, and we had been there in Miami. I hoped we could offer them something. I was also fortunate to visit Maria and Carleen [to teach a lesson on Hawaiian culture] in Boston. That was a lesson I had done in Miami at an elementary school. But kids are kids and they seem to like the same kinds of things.

LW: *What is your connection to the Global Awareness Program at FIU?*

It's just me—there's no other connection at my school. I started working with Dr. Tucker twenty years ago. I was in a master's program in counseling and he was directing a master's program in social studies. I asked myself what I really wanted with counseling and began the other program. I began doing workshops—local, state, and national teacher workshops. Tucker set up a "global cadre" of teachers, twenty years ago. Then I went to law school and wasn't doing much with Tucker at that point. But I was nominated for the Daughters of the American Revolution Outstanding Teacher of American History and asked Tucker to write a letter of recommendation. I sent my résumé and that must have reminded him of me because after that I foresaw working with Tucker at FIU.

Tucker would visit the schools of all the teachers who went to Japan. He collected records of what teachers were doing. I helped and got a unit together on Hawaii. I had input on the elementary and secondary teams going to Japan and worked with the teams. Then I developed problems with my eyesight and had to decline work with Tucker.

The global cadre was a group of people who were infusing the Hanvey model for studying global education, beginning with perception and ending with an infusion of viewpoints from other countries. Tucker wanted to globalize the whole county. We gave teacher workshops on all sorts of social studies subjects, a lot on Asia, before the Japan program. In 1980 we gave a two-day workshop on Japan, utilizing Florida resources, artists, and historians. Dr. Tucker had the ability to spot people he knew would be responsible and do things and share with others. The Japan cadre are the twenty-five to thirty teachers who have gone to Japan. They sign up to help out the next group, give demonstration lessons on what they taught in their classrooms. We are trying to keep going but with Tucker's death, I don't know.

We've done all sorts of global work over twenty years. We held an international conference on the Caribbean, we've looked at different regions—China, Germany, Africa, Russia—working with schools, and an exchange program. How to keep the spirit alive. Socially also, we party together.

LW: *What was the impact on CTAPS of including mainland teachers?*

It really added a broad and interesting dimension. The teachers from Canada, Australia, and the nonlocal teachers added another dimension. We all helped each other. Everybody brings talents. The teachers at CTAPS are really a cross-section of teachers, maybe a little more motivated than most, but they bring art, music, dance. It's interesting for the mainland teachers to see the different ethnicities and races in Hawaii. The teachers from Miami thought there were more Hawaiian teachers than there were—there were only two of us [Native] Hawaiians. The Miami group really got into the Hawaiian culture. It was interesting for some from the Caribbean (Carleen and Barbara) to see how far Caribbean music had spread—reggae is there in Hawaii, and it's also gone to Japan. It was a great springboard. I hope the teachers from Hawaii felt that way and learned something from us. They were very gracious.

PART 3

Professional Development Materials

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Introduction

This section includes a sampling of professional development materials developed by staff and teachers from the participating projects. Materials range, in order, from those on school change and team-building, to content about Asia and Asian Americans, to multicultural and community explorations. Selected for the broadest possible application, they represent a small fraction of the materials developed over the course of the Intersections project.

The Intersections project made extensive use and adapted materials on Asia and Asian Americans developed by the Stanford Program on International and Cross-Cultural Education (SPICE). SPICE can be contacted for a complete and current list of curriculum resources ((800) 578-1114). In addition, each project collected detailed lesson plans from Intersections teachers.

GROUP DYNAMICS EXERCISE

Purpose

To encourage participants' awareness of:

- Team building
- Consensus-building
- Team behavior

Agenda

The activity consists of a group dynamics exercise, an observer guide, and a rating scale for team evaluation.

Task

Make the best possible product using material at hand:

25 index cards

1 roll scotch tape

Preparation (5 min)

- Select observer (go outside for briefing).
- Select team leader and spokesperson.
- Clear entire table top.
- All members stand and participate.
- Be sure everyone understands task at hand.

Design (10 min)

Members may not touch building materials until the end of the planning period. Discuss, plan what your team will build.

Build (5 min)

Observer critique (10 min)

Team evaluation (10 min)

Do individual evaluation.

Discuss

What would be the best way(s) for a team to use an evaluation like this?

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Facilitation

Observer Guide

Things to look for—Note if there are differences of behavior during the Plan and Build stages.

Participation

Did all have opportunities to participate? Were some excluded? Was an effort made to draw people out? Did a few dominate?

Leadership

Did a leader emerge? Was a leader designated? Was leadership shared? Was there any structuring of the group?

Roles

Who initiated ideas? Were they supported and by whom? Did anyone block? Who helped push decisions?

Decision Making

Did the group suggest lots of ideas before beginning to decide, or did it begin by deciding on only a single idea? Did everyone agree to the decisions made? Who helped influence the decisions of others?

Communication

Did people feel free to talk? Was there any interrupting or cutting people off? Did people listen to others? Was there classification of points made?

Sensitivity

Were members sensitive to the needs and concerns of each other?

Note: When doing the critique publicly, make general comments on the various behaviors, and do not name individuals.

GROUP DYNAMICS

Name ______________________________

Team Evaluation

How well did your team work together?

1. How much did you *participate* in the problem-solving by your team?

1	2	3	4	5	6	7
Not at All						Completely

2. To what extent did you feel you had some *control* over the work of your team?

1	2	3	4	5	6	7
Not at all						Completely

3. How *satisfied* are you with the amount of your involvement in your team's work?

1	2	3	4	5	6	7
Not at all						Completely

4. To what extent do you feel *ownership* for the product which your team devised?

1	2	3	4	5	6	7
Not at all						Completely

5. Considering both the information given and time limitations, how *good* was the product your team developed?

1	2	3	4	5	6	7
Not Good						Very Good

6. How would you rate the way in which your team worked?

1	2	3	4	5	6	7
Not Good						Very Good

EFFECTIVE SCHOOL CHANGE EXERCISE

Agenda

The activity consists of an exercise to look at effective school change and a follow-up discussion on successful professional development practices.

Think of all the different kinds of school change/improvement programs/projects/initiatives that you've gone through in your experience as a teacher.

1. Using different colored sheets of paper, write the name of the program, project...(write as many as you can).

   Green those that have been successful

   White those that have been somewhat successful

   Blue those that have been a flop/unsuccessful

2. Tape your sheets of paper on a bulletin board, arranging them by color.

3. Take time to see what has been written and posted.

   Any generalizations? Comments? Why might you see the same program in more than one category?

4. As a group, come up with a list of factors that make for successful changes.

5. Debrief, using the following guidelines.

Results-Oriented Professional Development: In Search of an Optimal Mix of Effective Practices

Procedural Guidelines for Successful Professional Development (drawn from research on individual and organizational change):

1. Recognize that change is both an individual and organizational process:

   Teacher skills and abilities must be addressed along with the changes in the organizational structures needed to support them.

2. Think big but start small:

   Successful professional development programs are those that approach change in a gradual and incremental fashion, but need to be sufficient in scope to challenge professionals and kindle interest.

3. Work in team to maintain support:

   To facilitate change, teamwork must be linked to established norms of continuous improvement and experimentation. Teamwork and collaboration must be balanced with the expectation that all involved in the process are constantly seeking and assessing potentially better practices.

4. Include procedures for feedback on results:

   New practices are likely to be abandoned in the absence of any evidence of positive effects. Feedback is therefore essential to the success of any professional development effort. Feedback procedures must focus on outcomes that are meaningful, but also timed to best suit program needs.

5. Provide continued follow-up, support and pressure:

   Support allows those engaged in the difficult process of implementation to tolerate the anxiety of occasional failure. Pressure is often necessary to initiate change among those with little self-impetus for change. Professional development must be seen as a process, not an event

6. Integrate Programs:

   Innovations must be presented as part of a coherent framework for improvement. It is necessary to show what your particular innovation stresses or the components of the teaching and learning process it emphasizes.

Taken from Thomas Guskey, "Results-Oriented Professional Development: In Search of an Optimal Mix of Effective Practices," *Journal of Staff Development* (Fall 1994).

MENTAL MAPS OF THE PACIFIC

Lesson Objectives

- To examine the maps of the Pacific that we have in our minds
- To share maps with others using a small-group process
- To discuss how our views of the Pacific are formed

Materials

- Blank paper—legal size or larger
- Pens or pencils
- A Pacific-centered map (not to be shown until debriefing)

Procedure

1. Distribute paper, have individuals fold the paper twice in half to create four quadrants
2. Tell the participants that
    - this is an imaginary map of the Pacific Ocean;
    - that the horizontal line on their paper is the equator and that the vertical line is 180 degrees longitude, which corresponds roughly to the international date line (though the date line is not a straight line);
    - that their task is to list as many of the 50+ countries that touch the Pacific Ocean on their map as they can;
    - that they may draw a map if this helps them, but it is sufficient to list names; and
    - that they should try to put the countries in the correct quadrant, i.e., below or above the equator and east or west of 180 degrees longitude. To assist them, give the example of the state of Hawaii, which would

be approximately two inches to the right of the vertical line (or about 160 degrees west longitude) and two inches above the equator (or about 22 degrees north latitude).

3. Have individuals work on their maps as individuals for about ten minutes.

4. Then have individuals share information and improve their maps in pairs or small groups for another ten minutes or so.

5. When it appears that the discussion is waning, post a (preferably large) Pacific-centered map, and ask an individual from each pair or small group to compare his/her own map to this one.

6. Ask each pair or small group to prepare answers to the following questions on poster paper:

   - What were the most commonly included countries (i.e., the most challenging portions of the map)?

   - What were the most commonly omitted countries (i.e., the easiest portion of the map)?

   - Develop hypotheses to explain these "patterns" of inclusion or omission.

7. Have each group or pair briefly report their findings.

8. Debrief the activity with a discussion of the sources from which we form our "mental maps" of the Pacific.

References

David Duffy and Theodore Rogers, "Mental Maps of the Pacific," in D. Wilson, D. Grossman, and K. Kennedy (eds.), *Asia and the Pacific: Issues of Educational Policy, Curriculum and Practice* (Calgary, Alberta: Detselig, 1990), pp.153–156.

Angus Gunn, "Mapping Asia and the Pacific," in D. Wilson, D. Grossman, and K. Kennedy (eds.), ibid., pp.139–143.

A-Arif Dirlik, "The Asia-Pacific Idea: Reality and Representation in the Invention of a Regional Structure," *Journal of World History* 3 (Spring 1992): 55–79.

ASIA PACIFIC AMERICAN DEMOGRAPHICS QUIZ

1. According to the 1990 census, the total Asian Pacific American population of the U.S. is estimated to be what percent?

   1% 2% 3% 4% 5% 6% 7% 8% 9% 10%+

2. By the year 2020, the total Asian Pacific American population is expected to be what percentage of the total U.S. population?

   1% 2% 3% 4% 5% 6% 7% 8% 9% 10%+

3. According to the 1990 census, the seven largest ethnic groups of Asian Pacific Americans are

   1. ______________________________
   2. ______________________________
   3. ______________________________
   4. ______________________________
   5. ______________________________
   6. ______________________________
   7. ______________________________

   For extra credit, list these in overall order of size from the largest to the smallest.

4. In the last ten years four of these ethnic groups have increased more than 100% (doubled in size). List these:

   1. ______________________________
   2. ______________________________
   3. ______________________________
   4. ______________________________

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Answer Key

1. According to the 1990 census, the total Asian Pacific American population of the U.S. is estimated to be what percent?

   3% (7.3 million)

2. By the year 2020, the total Asian Pacific American population is expected to be what percentage of the total U.S. population?

   8% (20 million)

3. According to the 1990 census the seven largest ethnic groups of Asian Pacific Americans are

   1. **Chinese (1.6 million)**
   2. **Filipino (1.4 million)**
   3. **Japanese (850,000)**
   4. **Asian Indian (815,000)**
   5. **Korean (800,000)**
   6. **Vietnamese (615,000)**
   7. **Hawaiian (211,000)**

4. In the last ten years four of these ethnic groups have increased more than 100% (doubled in size). List these:

   1. **Vietnamese (135%)**
   2. **Asian Indian (125%)**
   3. **Korean (125%)**
   4. **Chinese (104%)**

   Others: Filipinos (82%); Hawaiian (26%); Japanese (21%)

Note: Total Asian Pacific American growth in the decade 1980–1990 was 95 percent.

LILIUOKALANI, THE HAWAIIANS' LAST HOPE

Mamo Powers

Mamo Powers has taught American History in the Dade County Public Schools for twenty-nine years. She was the Daughters of the American Revolution's 1994 Outstanding Teacher of American History for the state of Florida and was awarded a Hitachi teacher fellowship to participate in the Consortium for Teaching Asia and the Pacific in Schools summer workshop at the East-West Center of the University of Hawaii. She wrote this article on her return.

The people called Hawaiians emerged from a thousand-year series of migrations from Polynesia only to find themselves in a political crisis that would change their destiny forever. They looked to their Queen Liliuokalani (Li-li-u-o-ka-la-ni) for guidance in 1893 and discovered that control of their beloved islands had slipped from the control of the Hawaiian monarchy to American economic and political interests.

Little did the Hawaiians know that their 1820 contact with American missionaries from the Congregational Church's Mission Board in Boston would have greater impact than the previous forty years of Western contact beginning with English Captain James Cook. The result of the American contact brought the destruction of the indigenous polytheistic religion as Hawaiians converted to Christianity, were forced to wear Western clothing, and the hula was declared wanton and banned. The overall effect of American contact was that the social traditions of the Hawaiians were tested in the light of "western culture" and found lacking, and the shame of being Hawaiian was fostered. Although these changes shook the very foundation of Hawaii, the most devastating result of Western contact was the spread of diseases such as measles, chicken pox, small pox, and syphilis, which decimated the native population in the nineteenth century.

In a search for labor sources for plantations, primarily sugar cane and later pineapples, the planation owners imported Japanese, Chinese, Filipino, Portuguese, and Korean laborers to take up the labor vacuum left by the dying Hawaiians. Hawaiians thus became a minority in their own homeland, powerless because their land had been sold and they themselves relegated to live on land unwanted by white landowners.

As American commercial and agricultural interests—more often than not represented by the children of those original Boston missionaries—pushed for greater protection by the United States, the Hawaiian monarchy was drawn increasingly into an intrigue of control. The influence of these Americans eventually eclipsed other foreign interests such as the French, Russians, and most importantly, the British.

The once-strong monarchy begun by King Kamehameha I (Ka-me-ha-me-ha) in 1810, weakened by vanity, alcoholism, fatal diseases, and inexperience, had dissipated to the point of capitulation in the "Bayonet Constitution" of 1887. The Hawaiian monarchy was now under the control of a legislature controlled by white (haole) foreigners, mostly Americans, living in Hawaii.

Upon the death of her brother, King Kalakaua (Ka-la-kau-a), in 1891, Liliuokalani became queen. This stately fifty-two-year-old woman with an iron will mistakenly thought that she would rule her islands. Her will was no match for the American economic interests, who feared that a strong Hawaiian constitution would endanger their favorable trade arrangements with the United States. An armed band of American-led insurgents, with Sanford Dole of pineapple fame at its head, stormed the unarmed palace guards and placed the queen under arrest. With the tacit approval of the American military and its minister, John L. Stevens, a provisional government was hastily formed with the insurgents in control. The United States, in unusual diplomatic haste and eager to protect its commercial interests, quickly granted recognition of the provisional rebel government. The die was cast. A subsequent commission sent by President Grover Cleveland to investigate the legality of American involvement returned with a conclusion that the islands were taken in an illegal coup and that the monarchy should be restored. Unfortunately for the Hawaiians, President Cleveland was unable to remove the provisional government now firmly in power. He did, however, resist attempts to legitimize the coup and blocked U.S. attempts to annex this ill-gotten prize for as long as he was president. The newly created Republic of Hawaii waited until a more imperialistic American administration appeared, as it did under William McKinley. The annexation was completed in 1898.

Queen Liliuokalani lives today as the symbol of Hawaiian resistance to foreign domination. Her gentle talent in music is remembered in the plaintive sounds of "Aloha Oe" but it belies a strong, even aggressive, attitude in advocating for her people. The current sovereignty movement has brought to the islands a greater awareness of its last monarch. The questions that haunt Hawaiian islanders of all ethnicities concern the legality of a sovereign monarch's overthrow and the coup's subsequent diplomatic recognition by the United States. Royal lands were confiscated and their titles are disputed today. Underlying this debate is the question: What are the goals of the Hawaiian sovereignty movement? Should it be only concerned with cultural pride and historical awareness, or should the islands be legally returned to the Hawaiian people as a sovereign nation?

As a teacher in Florida for twenty-nine years and as Native Hawaiian, I have found that my students have little knowledge of this episode in American history. Instead they are enchanted by travel videos extolling the islands' virtues of sun, surf, and hula. Besides displaying its incredible natural beauty, such videos can springboard a discussion of the many incentives—agricultural, military, religious—that Americans had to capture the islands for themselves. With this brief history, the discussion can then turn to the actual events—and their ultimate impact for good and bad—in wresting this sovereign nation from its people. This short unit on Hawaiian history and its last queen can incite debates on American imperialism, Manifest Destiny, and women's history. This annotated bibliography is only a start on your journey through Hawaiian history. Aloha.

References

Dudley, Michael Kioni and Keoni Kealoha Agard. *A Call for Hawaiian Sovereignty.* Honolulu: No Kane O Ka Malo Press, 1993. This book chronicles the history of the loss of the Hawaiian nation and outlines some of the goals of the sovereignty movement.

Daws, Gavan. *Shoal of Time: A History of the Hawaiian Islands.* Honolulu: University of Hawaii Press, 1982. This is the definitive work in a survey history of Hawaii. You will find it an excellent reference.

Morris, Aldyth. *Liliuokalani.* Honolulu: University of Hawaii Press, 1992. To give added depth into the excruciating decisions of Queen Liliuokalani you may want to refer to this play, which highlights the various personalities involved in the coup.

Video Resources

Touring Hawaii. Portland: Encounter Productions. Distributed by Travel Network, Inc., P.O. Box 11345, Chicago, IL 60611. This is just one example of available travel videos that give a brief scenic overview of the islands.

Act of War: The Overthrow of the Hawaiian Nation. A stimulating survey of Hawaiian history with the added bonus of archival photography, this video is the first such history written and produced by Native Hawaiians.

This article previously appeared in the professional journal of the Florida Council for the Social Studies.

THE QUILT PROJECTS:
A TEACHER AND HER METHODS

Maria D'Itria

Maria D'Itria teaches 4th and 5th graders in Boston. She attended the CTAPS summer institute in 1996 and developed these projects upon her return.

The Classroom Context

"They did not even know pineapples grew on the ground," a teacher in Hawaii reported of mainland teachers. Yet from this humble beginning, the CTAPS summer institute inspired mainland teachers to work together with teachers in Hawaii. Maria's Hawaiian-Style Quilt, a three-year project, developed in unexpected ways—from the personal and professional support of her colleagues and from her interest in Hawaiian traditional ways of life.

> "Each day my knowledge the region is growing. From the moment I get my daily paper I look for information from places in the Asia Pacific region...With each unit I try to find a connection to the region...I have artifacts from the region, especially from Hawaii, all around the room...including quilt pieces, pillows and a whole quilt. Mamo Powers [a high school teacher from the Miami CTAPS team] visited our classroom to teach about Hawaii. Together we did some activities: dancing, music, storytelling, questions/answers, some history. Students learned a Hawaiian song to greet Mamo. We read *Tales of Hawaii*. In math, symmetry activities led to the students working on a Hawaiian type of quilt. The quilt project has just continued, we work on it a bit at a time. There's so much to learn."

Historical Background of Hawaiian Quilting

Hawaiian quilting has been practiced since 1820, when the first missionary ship from New England arrived at Kona. A few native women were invited to participate in a sewing circle on board the ship *Thaddeus*. This was the introduction of thread, needles, and scissors to Hawaii. Native women joined

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New Englanders in making a patchwork of fabric scraps. As time went on, Hawaiian women developed their own patterns and designs—some say the first Hawaiian design was inspired by the shadow of a tree branch that fell on a sheet. The woman thought it was so beautiful she decided to copy it with her red material, cutting and appliquéing it to the white background. A Hawaiian quilt design is named by the person who first quilts it, and the name stays even when the design is modified. Traditionally the quilter might choose a name quite different from what she perceives to be its true meaning. Today the most popular designs are of Hawaiian leaves, fruit, and flowers, but the names of designs can be hidden by double meanings and complicated by translation.

A Hawaiian quilt takes about a year of full-time stitching to complete. Because a quilt is not needed for warmth at night, the Hawaiian quilt developed more as a form of artistic expression than as a utilitarian object. Hawaiian quilters could spend more time than New Englanders on the intricate stitches, working in a more leisurely fashion. There are four characteristics of a Hawaiian quilt: (1) whole pieces of fabric for the appliqué and background (not scraps of fabric); (2) the method of cutting the design all at one time (folding fabric squares for cutting to produce symmetry); (3) the use of only two fabric colors; (4) and the outline style of quilting, which follows the contour of the appliquéd design of the entire quilt.

Until recently, the art of making quilts was not openly shared, and techniques were not taught. Quilters usually designed and stitched their quilts at home and showed them only when they were done. Authorized use of a design was usually reserved for close friends or family of the quilter, and the pattern was copied from the finished quilt. Today, in contrast, Hawaiian quilting is taught and designs are printed in books.

References

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Elizabeth Root. *Hawaiian Quilting: Instructions and Full-Size Patterns for 20 Blocks.* New York: Dover Publications, 1989. General instructions and patterns.

Additional designs available from: Hawaiian Designing Collection. P.O. Box 1396, Kailua, Hawaii 96734.

Georgia Guback. *Luka's Quilt.* New York: Greenwillow Books, 1994. Primary level picture book.

The Lessons

"The first year, the kids looked at and studied the patterns in books. We studied symmetry and designed a pattern block. I first gave the kids a paper six inches square and had them fold it on the diagonal, first in half, then into quarters, then into eighths. Each one designed his or her own pattern. Then they used the pattern to cut out the fabric. Then I gave them a ten-inch square and they appliquéd the pattern onto the square. Last year we finished appliquéing everything.

I used a sewing machine to sew the blocks together, alternating them with the background fabric. I put this together with the batting and backing, and put it on a quilt frame which is in my classroom. Now the kids are quilting in the outlining style of Hawaiian quilts. Girls and boys both enjoy doing this; it's relaxing. The children do not work only on one square or pattern; each time they work on the quilt, they pick up where someone else left off. The kids are proud of their work and sometimes stay after school to work on it. I'm going to start a quilting club two afternoons a week so we can finish this quilt and another one (an appliqué quilt for the anniversary of the *S.S. Constitution*) which we started last year."

The Next Project: Hmong pa'ndau

"I'm gathering materials and thinking about this project. What I'm going to do first is to ask the kids to think about telling stories that are not written down. I'll show them the Hmong pa'ndau I bought and we'll go from there. I bring in a lot of things from home, from Italy, from different places. I've got out a lot of things from Laos. The kids start bringing things from home; it creates a bond between school and home. We'll look at the geography of the area to see why some things are made the way they are..."

References

Willow Ann Sollow. *Quilting the World Over.* Radnor, Penn.: Chilton Book Company, 1991. Techniques of Hmong patchwork.

Pegi Deitz Shea. *The Whispering Cloth.* Honesdale, Penn.: Boyds Mills Press, 1995. Primary picture book, story of the Hmong pa'ndau.

Dia Cha. *Dia's Story Cloth.* New York: Lee and Low Books, 1996. Denver Museum of Natural History: Primary book.

TEAMS EXPEDITION: DISCOVER COMMUNITY

Overview

This two-day staff development activity has two main goals: (1) to develop participants' awareness of the community resources available to them, and (2) to heighten their awareness of how they work with others.

Participants form teams of four to six people. Each group decides its specific goals for the exploration, selects a community to investigate, decides how to do it, and delegates specific tasks to members of the group. They must plan everything as a team, and prepare a team presentation of the results of their exploration. Each group is responsible for documenting its exploration. After presentations, the teams meet to debrief their exploration and how they worked together.

Handouts for participants

Guidelines

1. **Work as a team** At all stages of the expedition, from planning to final debriefing, it should be a team experience. Each of you is responsible for ensuring that it is a team experience.

   Throughout the process, including your visit to a community, you should be together at almost all times.

2. **Choose roles** Each of you should choose one of the following roles in your team. You are equal participants. In addition to the particular role you choose, each of you should be participating in general ways, as well—discussing, observing, gathering information, etc.

   Roles (to some extent defined by you).

   Facilitator Convenes the group; ensures that team works in accordance with these guidelines; facilitates group discussion.

   Navigator Serves as map reader; serves as timekeeper.

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Bursar Handles the finances.

Documenter Records the expedition process (in writing, photographs, audio cassette, etc.).

Each of you also has the role of Observer—observing the process and group interactions.

If your group has more than four members, then additional member(s) should be Observers.

3. **Design your expedition and gather information, artifacts, and community resources in terms of a "team theme"** (professional development; multicultural and global curriculum; inclusion—bilingual and special education; school-home-community relations; racism)

4. **Define a personal challenge** Each of you should define a personal challenge that involves going beyond what is personally comfortable or familiar—pushing yourself a bit and exploring capacities that you usually do not call upon in everyday life. Your challenge may be to assume a role you usually do not assume. For example, if you tend to be the facilitator in groups, you may want to choose the role of documenter or observer. If you tend to be reserved in unfamiliar situations, you may want to try conversing with strangers in the community your team visits.

   Write down your personal challenge on your notesheet before you visit the community. Make notes to yourself if the challenge evolves or shifts over the course of the expedition.

5. **Adhere to these basic principles:**

- Stay together as a team.
- Decisions should be consensual.
- Spend only the money allotted to your team.

- Collect and bring back artifacts and community contacts to share with the rest of the group in some form (an oral presentation, a written list, etc.) on Thursday.

6. **Prepare a team presentation of your expedition—what you learned.** Your presentation should be a team effort. It can take any form you wish. We encourage creativity! The presentation to the group should not exceed fifteen minutes.

Teams Expedition

- Meet as a team. Choose your roles before you plan the expedition.

- Decide on a theme, and resources, and a community that your team wishes to learn more about. You may define community however you wish, but be prepared to explain your definition!

- Plan your expedition. Utilize all resources at hand, including your colleagues. Often, teachers are their own best resource. Tap into that resource here, beginning now...

- Feel free to ask the faculty any questions you may have.

- You will be "out in the field" tomorrow. Your team arranges when and where to meet in the morning, and you end the day together.

- You may want to schedule some time after your community visit to plan your team presentation.

- We will see each other as a large group again here the day after tomorrow in the morning. You will then have about an hour to prepare the team presentation.

Personal Notesheet

My personal challenge on this expedition will be:

Presentation Comment Sheet

Use this format for comments on other team presentations:

Praise:

Polish:

Team and Personal Reflections

Individually, complete the following sentences and share your responses with your teammates:

1. The expedition process reminded me
2. What we did best as a group was

3. What we could have done better as a group was

____

4. What I enjoyed the most was

____

5. What I enjoyed the least was

____

6. One thing I wish we had done differently is

____

7. One very important thing I learned about myself was

____

8. One very important thing I learned about my school teammate(s) is

____

Team Debrief

Based on each of your roles and observations, discuss as a team the following issues:

1. How did you work together as a group?
2. Were there different styles of leadership and team participation? What were they?
3. What did you learn about team work and yourself as a team member?
4. What did you learn about yourself as a leader?

CULTURAL ARTIFACTS IN THE CLASSROOM

Artifacts of daily life are clues to a culture. By studying artifacts we can learn how people from different parts of the world have made, used, and adapted things for their lives. These objects can tell us about the physical and geographic features of a place, its economics, its aesthetics, and its social, political, or religious life.

> **artifact:** *an object that has been made or modified by humans to meet a need or want*

The following three activities were developed with teachers in the Multicultural Summer Institute, but could also be done with students. The purpose of these activities is to help participants develop skills to "read" and understand cultural artifacts, and to develop their own hypotheses and questions about the makers and users of the artifact.

ARTIFACT LABEL CARD

History (where and why was it made, and for whom; its origin and where you found it)

Material (what is it made of and how—what technology was used)

Design (are there underlying ideas of style, any symbols?)

Function (describe how the object is used)

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NEIGHBORHOOD ARTIFACT

In each neighborhood, find an artifact to bring back to the museum which you think is a clue to understanding the ethnic group we are learning about. We will display these artifacts in an exhibit when we get back. Please prepare a label for your object, noting its look, feel, smell, or weight.

Facilitation

- Have participants display objects in an imaginative way, with their "label cards" nearby.
- Discuss what the artifact tells about the person who might have made or used it.
- Discuss how objects can be used in teaching. What did participants learn from the object? What questions do they have about it?
- Ask participants why they chose the artifact they did and how they found out about it.

CULTURAL ARTIFACTS

This activity requires a collection of five to twenty artifacts representative of cultural or ethnic groups. Objects can be from one or more ethnic communities. Examples of objects from Khmer or Cambodian culture: bamboo rice scoop, bamboo ball, Buddha statue, Khmer poster; from El Salvador: bag of coffee, plaque of Last Supper; from Dominican Republic: Quinceañera party favor, dominoes. Artifacts from daily life like the ones suggested here can be found in large urban supermarkets, or in "ethnic" neighborhood stores. Some artifact collections can be borrowed from local museums. (The Children's Museum has a loan collection of teaching kits which contain many such cultural artifacts.)

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Instructions

- Divide participants into groups of three to five.
- Pass out one to four cultural objects to each group.
- Ask each group to discuss and make a label card for their object(s).

Facilitation

- Ask groups to share their object(s) and what they think it is.
- Discuss what the artifacts tell about a person, community, or culture.
- Give all groups a chance to look at each other's artifacts and add to the label card for each object.
- For teachers, discuss how objects can be used in classroom and curriculum.

Research/homework

- Find out more about the object(s).

COMMUNITY COLLECTION

Instructions

In every neighborhood you go to, you will find artifacts for everyday use. Look in stores, on the street, in parks—anywhere. You will have a small amount of money to collect artifacts to use in your project. You may decide to collect on a cross-cultural theme—for example, children's games, cooking utensils, children's books, street posters, music, postcards, greeting cards, clothing, magazines, calendars, or food such as staples and fruit. (You may pool your resources with other teachers and share your collection.)

Design a curriculum unit or project that incorporates these objects into your teaching.

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GUIDE TO NEIGHBORHOOD EXPLORATIONS

Linda Warner

Defining Your Neighborhood Exploration

Neighborhood explorations can challenge teachers and young people to explore resources, learn firsthand about a particular culture, investigate the history of a neighborhood, become comfortable in neighborhoods not their own, or develop ideas of a community. Explorations serve specific purposes and often an exploration with students is part of a larger project. Explorations can be guided or developed around activities.

Always be clear about why you want to go on the exploration, and design specific tasks for participants—teachers, children, parents—around your purpose. Here are several approaches for elementary students. Each of these approaches was tried out by teachers in the Summer Institute and refined by them for their classes.

Explore: What's there? What's not there?

There are different kinds of checklists for exploring neighborhoods. Select questions for investigation that focus on your purpose. Here is a list of general questions for exploring and observing in a neighborhood or community.

1. Who lives in this neighborhood? How do you know?
2. What sorts of buildings, residential or commercial, make up the neighborhood? What size? Of what types of materials are the buildings?
3. What kinds of decorations are used on or in the buildings? What colors are frequently used in decoration?
4. What types of businesses are found in the community?
5. What types of goods are sold in the stores? Do some of the stores show an orientation toward particular cultural groups? If so, how?

6. What special service agencies are found nearby? (health clinic? community center? post office? library? daycare? bank?)

7. What services are not here?

8. What occupations are in evidence in the neighborhood?

9. What types of vehicles are seen in the neighborhood?

10. What evidence of religion is there in the neighborhood?

11. Who uses the street? How do people behave toward each other on the street?

12. What sorts of recreational facilities are available? What is not available?

13. What kinds of games do children play in the streets or on the sidewalk?

14. What styles of clothing are popular?

15. What sorts of special events go on in the neighborhood?

16. What sounds can be heard in the neighborhood? Is the street noisy or quiet? What kind of music? What languages are people speaking?

17. What are common signs or symbols seen in the neighborhood? What languages are represented in signs? What kinds of posters, flyers, and billboards do you see?

18. Do you feel welcome in the neighborhood? Are you comfortable going into the stores? Are you comfortable talking with people?

19. What are the boundaries of this neighborhood? How do you know?

20. What are the neighborhood concerns? How do you know?

Adapted from Leslie R. Williams and Yvonne De Gaetano. *Alerta: A Multicultural, Bilingual Approach to Teaching Young Children.* Menlo Park, Calif.: Addison Wesley, 1985.

Scavenger Hunt

Prepare a "scavenger hunt" and map. Make sure the questions in your treasure hunt highlight the aspects of the neighborhood or community to which you want participants to pay attention. Participants pair up or form groups to gather information and find the answers. Include questions that ask participants to bring back something and to document their exploration with drawings, photos, recordings, etc.

In a Chinatown scavenger hunt we posed questions for teachers around economic activity, such as:

- Locate an apartment building within Chinatown. How many families live in that building?
- Locate a neighborhood gathering place. What do you see there and what are people doing?

World Cultures Exploration

(See World Cultures Model pages 153–156.)

This kind of exploration investigates a community in depth. Participants document their observations of the community using the "world cultures" model. Participants divide into small groups; each group takes on one aspect of the community to investigate. Each group collects evidence to prepare a short report on that aspect of the community, such as the economic, social, political, historical, religious, or aesthetic activity.

The whole group could brainstorm together a list of indicators or evidence. For example, for evidence of economic activity, the group could count and note the types of businesses, banks, check-cashing concerns, and money machines; they could note who is employed in stores, who is shopping, and who is sitting in the park. In an exploration of aesthetic life in the community, participants might investigate clothing and gift shops for popular fashions, events, and celebrations that call for special clothes or gifts; or they might observe a building with a mural painted on it. Investigation of the mural might in turn lead to the political or historical reasons the mural was painted.

World cultures model:

- economic activity (examples could be businesses, banks, restaurants, travel agencies, check-cashing offices, money machines);
- political life (including the variety of national backgrounds, community concerns, newspapers);
- social life (evidence of class, race, or ethnic differences/similarities in the community, churches, street life);
- aesthetics (music, murals, fashions, decorations)

Grocery Store Exploration

Neighborhood grocery stores are more than repositories of food—they offer insight into the community. Grocery stores sell the foods people in the neighborhood eat, and other things they want for their home. The way foods are packaged, where foods come from, the specialty items, and the staples all indicate what a community values. On a grocery store exploration, participants discover how the business of buying and selling food is carried out locally, and hear the sounds of language and the music that draws in customers.

In any kind of market, students can focus on the economic activity in the community: they can find out how goods are produced, how they are transported there, what determines their price, and how they are paid for. They can compare prices and calculate the distances food travels to get to the store. Markets often function also as important social centers for a community.

Here are sample activities for a "Grocery Store Treasure Hunt."

1. Can you identify at least three smells (aromas) in the store?
2. What kinds of produce are sold? Name as many fruits and vegetables as you can. How is the produce packaged?
3. From what you see in the store, what are the staples (foods people eat everyday)?
4. Find three types of noodles/rice/beans. How are they different? Where are they from?
5. What are the specialty products in the store? Are there special occasions for eating these items?
6. What languages are the signs in? Can you translate any of the signs?
7. Sketch one kind of food in the store.

Suggestions for Debriefing an Exploration

Debriefing is necessary for every field trip or experience in the community. It can be formal or informal, but includes the opportunity for participants to share "treasures" or artifacts, raise questions and concerns, and explain what their group found out.

1. Ask participants to share artifacts and answers to questions first in pairs or small groups, then with the larger group.

2. Pair two small groups to exchange information gathered, especially if each group has specific information from its exploration (as in the world cultures model) that the other groups do not have. Have groups rotate so that everyone shares information with each other.

3. Try these questions for general discussion:

   - What makes the neighborhood hang together (tick)?

   - What are the particular concerns of people who live in this neighborhood?

   - What images of the neighborhood come to mind now (after your exploration)?

   - Are they the same or different from the images you had before the exploration?

4. Have groups exhibit their findings using photos, artifacts, posters, or illustrations. They can also prepare short skits that highlight what they found out.

5. Limit the time for each group to report, but allow more time for groups to plan their reports.

6. Encourage group members to reflect on their group's success in accomplishing its tasks. For example, did the group members share responsibilities? How did they resolve differences? Did the group members take on roles, such as designating someone to be timekeeper or recorder?

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Dennis Lubeck became director of the International Education Consortium in 1984, bringing twenty years of teaching experience to the position. At University City High School he taught a diverse community where high school students' skills ranged from third-grade reading level to Ivy League admissions. He serves on many community task forces and boards and is frequently asked to speak to community groups on education issues. He frequently publishes commentaries in local newspapers, is the coordinator of CHART, the national network of humanities projects, and also teaches courses on the history of education for local universities. Dr. Lubeck received his Ph.D. in American Studies from St. Louis University and wrote his dissertation on racial changes in inner suburban St. Louis.

Leslie Swartz, now Vice President for Program Development at The Children's Museum, has extensive experience in both multicultural education and in Asian Studies. She directed the *Multicultural Celebrations* publications project which resulted in an eighteen-volume series for primary school. She is the director of the Harvard East Asian

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Linda Warner began working at The Children's Museum in 1988 as director of the Multicultural Education Project, and became director of Teacher Services before joining a national school reform project in 1996, Expeditionary Learning Outward Bound, to develop its professional development programs. A bilingual (Spanish) elementary teacher for five years, she has taught English as a Second Language in China, Taiwan, Japan, and Peru as well as at colleges and adult education programs in the United States. She received an M.A. in Education from the University of Michigan, and currently consults on museum education and teacher professional development programs.